A DEFENCE OF THE *Antient Hiſtorians:*

WITH

A particular Application of it to the Hiſtory of IRELAND and GREAT-BRITAIN, and other Northern Nations.

IN A

Dialogue between a *Proteſtant* and a *Papiſt*, an *Engliſhman* and an *Iriſhman*.

By *Francis* Lord Biſhop of *Down* and *Connor*.

To which are added,

Two SERMONS, the firſt preached on Occaſion of the *Union*, and the other at a Publick Commencement at *Cambridge*.

Remember the Days of Old, and conſider the Years of many Generations. Deut. 32, 7.

DUBLIN:

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A 287 c.37

A DEFENCE OF THE *Antient Historians:* WITH A Particular APPLICATION of it to the HISTORY of *IRELAND.*

Remember the Days of Old, and consider the Years of many Generations. Deut. *the* 32d, Ver. 7.

Ask thy Fathers and they will tell thee, Ask thy Elders and they will shew thee.

In the Beginning it was not so, but God *made them Male and Female.*

Vixere fortes ante Agamemnona multi.

Naturæ Majestas in omnibus momentis fide caret, si quis modo partes ejus consideret, et non totam complectatur animo.

Pliny's Natural History.

Quod adest memento componere æquus.

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BRITISH MUSEUM

THE PREFACE.

AS in this following Eſſay, I have ventured upon ſome old faſhioned Notions, that are different from the Modern way of Thinking; it is neceſſary to premiſe ſomething in way of Preface, that may keep the Reader from condemning it, without giving it a patient Peruſal.

I take leave therefore to inform him, that when I firſt put Pen to Pa-

per upon this Subject, I intended only ſome ſhort Obſervations upon the *Iriſh Hiſtory*: And as Modern Facts are moſt uſeful to us in judging of the Obligations that are upon us from our Covenants and Laws, and finding out Examples and Rules for our own Behaviour, I deſigned only to inquire into the State of *Ireland* in the Age immediately preceding that in which the *Engliſh* were invited, and thought it neceſſary to undertake that Attempt they made upon *Ireland*, and to ſhew where the Fault lay, that it proved no better for both Nations; and as the only way of making it a Benefit to both for the future, lies ſo plainly before us, that we cannot miſs it without unpardonable Perverſeneſs, I deſigned only to add a few plain Words upon that, and then leave it.

But altho' theſe later Tranſactions are moſt uſeful to us in judging what becomes us as *Engliſh* and *Iriſh*, and as

as *Proteſtant* and *Papiſt*; yet as the firſt Beginning of our whole Race upon Earth, and its re-peopling after the Flood, concerns us more as Men and Chriſtians; and as many of the *Eaſtern* firſt-planted Nations had noble Traditions about thoſe great Points, and few were without ſome; and as the learned *Plutarch* tells us, that *Ireland* had as old Traditions as any of them, and was the true *Ogygia* of the Antients, if their Hiſtories might be believed, and as the Natives have of late tranſlated many of their old Fragments into *Engliſh* Verſe and Proſe; and as our Bleſſed Saviour tells us, *that every Scribe, who is rightly inſtructed to the Kingdom of Heaven, brings out of his Treaſures things old as well as new*; I thought it was very fit and even neceſſary for a Chriſtian Biſhop to beſtow a little time in looking into their Hiſtory, and ſeeing how far it agreed with the Divine Hiſtory of *Moſes*; and I had ſpent but a

little time in gathering Materials for a ſhort Chapter or Introduction to my other Work, before I thought I ſaw plainly, that Modern Criticks had not only been too ſevere in their Cenſures of the *Iriſh* Hiſtorians, but alſo of the *Engliſh* and *Scottiſh*, and moſt other of the *Northern* Nations: And as their Treatment of them hath been ſo ſevere, as to give them all up as a Pack of lying ridiculous Fellows that were not worthy to be believed or read, I thought their Uſage of them was worſe than their's, who burnt whole Libraries of their Books at a time; for thoſe only conſumed ſuch Manuſcripts, as happened to be in thoſe particular Collections; but theſe condemned all the reſt in cool Blood, and covered their Names in Oblivion, with ſuch an ill Character upon them, as would keep their Works from ever riſing up into Remembrance.

From the time that I fell into this way of Thinking, I reſolved to change the

the Name of my Pamphlet, and inſtead of calling it, *Obſervations upon the* Iriſh *Hiſtory*, I reſolved to call it, *A Defence of the Antient Hiſtorians, with a particular Application of it to the Hiſtory of* Ireland.

I will not foreſtal what I have to ſay, with a longer *Preface*, but yet I will add, That when I blame the Moderns, I do not mean ſuch as the Lord *Bacon*, *Cambden*, *Bochartus*, Archbiſhop *Uſher*, Sir *Walter Raleigh*, Dr. *Peter Heylen*, Sir *Iſaac Newton*, Dr. *Stillingfleet*, nor Dr. *Nicholſon* the late Lord Archbiſhop of *Caſhel*, or any others that will hear Reaſon; But the very ingenious Sir *William Temple* I do mean for one: For in his Introduction to the Hiſtory of *Great-Britain*, he propoſes that it ſhould go no farther back than the time of *Julius Cæſar*, and gives up the Elder ones, as Rubbiſh, that he had not troubled himſelf to look into: And therefore, altho' I

have read him with Pleaſure, and ſhall quote him, as often and with as much reſpect as any one, yet I name him as the firſt of the Moderns, that I find Fault with. And I name the learned Abbot *Vertot* for the next; for he writes, *Fabulous Hiſtory*, at the Head of the Chronological Table of the old Kings of *Sweden*; and yet the very Years that he puts down, as the time when his Kings lived, agree, as well as needs to be with the Dates of other Nations, and are full as Antient as our *Iriſh*. I alſo blame Mr. *Collier*, and the Jeſuites of *Trevoux*, and moſt other Dictionary Writers, who paſs over the firſt Planters of the *North-weſtern* Nations, altho' we have ſtronger Hiſtorical Proofs of the Reality of their Hiſtories, than we have of many of thoſe that lived a Thouſand Years after them. Hardly any of them now go farther backward than the laſt Conqueſt, or Invaſion; and if we go on much

much longer in the ſame Way, for ought I know, we may come in Time to be a little like the *Americans*, of whom the learned Jeſuit *Joſeph Acoſta* tells us, " That he could not find " any good Accounts amongſt them, " whereby they could prove that the " World had been in being above 400 " Years. And ſad was the State that followed ſo great Ignorance. As they had loſt the Knowledge of God, and his Creation, and the great Providences by which he made himſelf known in the Beginning, they loſt every thing elſe that was valuable and praiſe-worthy in human Nature, and to this Day the greateſt part of them continue in the ſame brutal Life; and even the four Kings that were lately brought into *England* from thence, and were kindly received at Court, and made ſome Appearance of being deſirous of being inſtructed in the Chriſtian Religion, are returned

returned to their old vagrant Life in the Woods, as we are well assured by one of the last Missionaries that was sent into those Parts in that printed Account that was published last Year, by that noble Society that was founded in *England*, for the Propagation of the *Christian Faith* in Foreign Parts.

If we by neglecting to keep up the Credit of those Historians, by which only we can prove the new-peopling of our several Nations after the Flood, and let Atheistical Men banter us out of the Belief of the Creation; we know not how low we may sink into Brutality and Wickedness.

We can say now, as we do daily in that Divine Hymn of the *Te Deum*, *All the Earth does worship thee, O God the Father Everlasting*; and we can think with Pleasure in our Minds, that our own remote Corner of the Earth, and our Neighbours round about us, bear our Part with

that

that Noble Quire that daily offer up to God that pious Worſhip: And that I may vindicate the Honour of thoſe Hiſtorians, by which we muſt eſtabliſh our ſelves in the Belief of this, and bring it home to our own Nations, and yet not take up ſcattered Sentences from nameleſs Authors, I will lay before you, ſome of thoſe Authorities that I have met with, in the ſame Order in which I put them down when I began this Eſſay; and if the ſame Train of Thinking, that brought me into this Opinion, ſhall bring the Reader into the ſame Thought, it will be a Sign that it is grounded upon right Reaſon: And if it ſhall happen otherwiſe, it can only be ſaid, that my Love to my Religion, and my Partiality to the Hiſtorians have carried me a little too far in their Favour, and I am in no fear of falling under any Blame of that ſort, for our human Nature is not ſuch a raſcally Breed, as to have all its old Hiſto-

Hiſtorians prove a Pack of lying Fellows. Altho' our Race is but weak, and was much weaker at firſt, before it was improved by Experience and Learning and true Religion, yet even then, they were not ſo vitious as to have its beſt Men ſit down to write falſe Regiſters, on purpoſe to poiſon the Minds of their Poſterity.

I have always look'd upon the real Hiſtorians in all Ages, as a diligent, uſeful ſort of Men, who, generally ſpeaking, deſerved as much Regard as the Philoſophers of the ſame Ages, and they have this Advantage above them, that the Philoſopher could only tell us the Conjectures he made from the Face of Nature, but the Hiſtorian was Witneſs of plain Matter of Fact in the Invention of Arts, the Changes of Nature, and the Works both of God and Man, and any intermediate inviſible Beings, and thoſe added to what we have ſeen our ſelves, or known

by

by good Authority, may make our Judgments more ſure and uſeful, and make our old Hiſtorians deſerve to be treated with great Regard; and as too many turn them off with too much Levity, I hope I ſhall be able to ſhew, that their Diſregard of them is uſually owing to their own Miſunderſtanding of them, and not knowing what kind of Proof is proper and ſufficient for the ſeveral Ages that they lived in.

In hopes to bring this uſeful Point into a fair View for Judgment, and find out true Rules of diſtinguiſhing true Hiſtory from falſe, and ſaving the Credit of thoſe that are left, I have printed this Notice of what I have in my Intentions, in hope that ſuch of the Nobility or Gentry as have any Hiſtorical Manuſcripts in the Old *Iriſh* Character in their Poſſeſſion, will favour me with the Sight of ſuch of them as they think valuable: For altho' I my-ſelf have no Doubt of the

Truth

Truth of thoſe large Catalogues quoted by the learned Dr. *Nicholſon* in his *Iriſh Hiſtorical Library*; Yet, as I find many are ſlow in believing that there are any conſiderable Number of them, I ſhall be glad to be able to ſay ſomething of them from my own Eyeſight: For altho' I pretend not to underſtand much of the Language, yet I have ſeveral Books written in it, and am no Stranger to it's Character and Alphabet; and I have Friends that underſtand it well, and will be able to tell me whether they are Chronicles or not; for even the learned Dr. *Stillingfleet*, whom I will not name without Honour, was miſtaken even in that, and calls *Pſalter-Narran*, a Book of only *Piety and Devotion*, tho' Dr. *Nicholſon* ſays, it was a Hiſtory, and contains a Chronicle of the long Race of Kings, from *Mileſius* down to the coming of *Henry* the 2*d*. See his Hiſtorical

rical Library, *Page* 29. where we may ſee an Account alſo of the Pſalter of *Caſhel*, and many others.

A

DEFENCE, &c.

ENGLISHMAN.

AS this happy Peace which *Ireland* hath enjoyed theſe forty Years under a mild Government, hath made it the Duty of us all to turn our Minds towards the Study of the Nation's good, now while we have an Opportunity of improving it; and as looking back upon the paſt

Courſe of the Nation from the beginning, and conſidering what unhaypy Errors and Accidents have kept it ſo backward as it is in many uſeful Improvements, will be the likelieſt way to give us a right Judgment of what will be our Wiſdom for the Time to come; let us four try if we cannot be ſo much Maſters of our own Paſſions as to conſider the paſt Hiſtory of the Nation without Prejudice.

Iriſhman. As you deſign our Obſervations ſhould take in the whole Courſe of the Nation from our firſt Knowledge of it to this Day, the firſt Queſtion I will put to you ſhall be; Whether *Ireland* may not claim as high a Share as any, of that Kind of Honour that ariſes from Antiquity? Are not we *Iriſh* as antient a People as any?

Engliſhman. Of all the Honours that any Nation can lay claim to, there is none that may more eaſily be allowed,

lowed, nor can with leſs Decency be denyed, if they have any tolerable Appearance of Reaſon for their Pretentions; for altho' the World be not eternal as moſt Enemies of our holy Bible, in ſpight of all Manner of Appearances to the contrary, pretend to believe; yet the Hiſtory both of *Moſes* and other Nations gives us ſuch a long Proſpect into an old Time, before the eldeſt of our known fore-fathers, that the very antienteſt Hiſtory that any Nation hath, if the Facts be not very unnatural and romantic, have a Right to be received at leaſt as probable; for it is ſo far from being ſtrange, that antient Hiſtories of very old Times ſhould be true, that it is rather a Wonder that all Nations have not as old as *Ireland* pretends to, for all Nations were made at a Time, and ſhould have kept what they knew of themſelves in Remembrance.

And therefore the late learned Dr. *Nicholſon*, Archbiſhop of *Caſhel*, in the 182d. page of his *Iriſh Hiſtorical Library*, blames *Gyraldus Cambrenſis*, for not giving Credit enough to the Hiſtory of *Ireland*; and, in his 40th page, he quotes *Gratianus Lucius*, or Mr. *John Lynch*, as having abundantly laid open the Falſities and Failures of *Cambrenſis*, as well in his Hiſtory as Topography: And adds, It is obſerved of him, that for want of Knowledge of the *Iriſh* Language, he omits the Story of the *Tuatha de Danaim*, a conſiderable People who were in Poſſeſſion of the Iſland for one hundred and ninety ſeven Years, under ſeven or nine Kings of their own, till they were ſubdued by the *Mileſians*, thirteen hundred Years before our Saviour.

Proteſtant. I doubt the good Biſhop of *Derry* hath overſhot himſelf already; for here are thirteen hundred Years before Chriſt, and the learned

Sir

Sir *Iſaac Newton* whoſe late Chronology will be a Standard for meaſuring the Probabilities of other Hiſtories, makes even *Jupiter Hammon* and the eldeſt of the Heathen Gods and Kings amongſt the *Greeks* to be but 1125 Years before Chriſt: And therefore altho' the Biſhop of *Derry* gives *Gratianus Lucius* the Character of a Perſon of great Accuracy and Niceneſs of Taſte in the Hiſtory of *Ireland*, I am afraid thirteen hundred Years before Chriſt, will overſet our Faith, tho' we ſhould go no higher.

Engliſhman. But pray weigh the Matter a little in your own Mind, and then give me a ſolid Reaſon why it ſhould. Was not *Ireland*, and very probably moſt other Nations peopled at that Time, and did they all ſtand ſtill like Statues and do nothing; or, as Nature while it was near to its firſt ſetting out, was at leaſt in as high a Degree of Strength and Vigor as it is

now, do we think its Inhabitants were not as active and bold in the Purſuit of their ſeveral Paſſions of all Sorts, as we are now: And as the *Jews* even before they had the Hiſtory of *Moſes*, and before Letters were invented, found ways to preſerve their Genealogies, and many of their chief Actions down from *Adam*, is it ſtrange, that ours ſhould reach thirteen hundred Years before Chriſt, which is not half way up to the Beginning, even of Heathen Hiſtory? In my Opinion the wondering at it as improbable and ſtrange, is a wrong way of thinking; for altho' correct Hiſtories could not be written before Letters and Writing were invented; yet keeping Account of the Number of their Kings, and the length of their Reigns, was as eaſy as cutting a Notch, or driving a Nail into a Piece of Timber.

And therefore that ingenious Gentleman, Mr. *Voltaire*, who obliged the

World

World with the Life of the famous *Charles* the XIIth King of *Sweden*, tells us in the 19th page of that Hiſtory, The Æra of *Muſcovy* began with the Creation of the World. Saith he, They reckoned upſeven thouſand two hundred and ſeven Years at the Beginning of the laſt Century, without being able to give a Reaſon why they did ſo.

A little below he ſaith, They did not ſo much as know the Uſe of Figures, but in all their Computations made Uſe of little Beads, which were ſtrung upon a Piece of Wire; nor had they any other way of Reckoning in all their Counting-houſes, not even in the Treaſury of the Czar.

What this ingenious Gentleman ſaith about the *Muſcovite Letters*, I am apt to think can only be true of ſome remote Part of it; but with Reſpect to what he tells us of their keeping their Account of the Time of the Creation by Beads ſtrung upon Wire, there is

ſomething in it ſo natural and plain and eaſy, that it makes a ſtrong Impreſſion upon my Mind, and altho' it goes much farther back than ours, yet it comes ſo near to ours when counted by the Septuagint, which our Saviour and his Apoſtles counted by, that I ſhall take farther Notice of it, when toward the Cloſe, I ſhall come to conſider the ſeveral Æra's of *Moſes* and the *Julian* Period, and our own *Iriſh* Computation, and ſhall ſhew that altho' it cannot be expected they ſhould all fall in exactly at the ſame Time, yet there is ſo little Difference betwixt them, that they give great Confirmation to one another: For if the unlearned *Muſcovite* count Seven thouſand Years ſince the Creation, how can it be thought impoſſible that others ſhould count almoſt as many. In the Compaſs of Eternity Seven thouſand Years make no mighty long Time, and for Thirteen hundred Years before Chriſt,

Chriſt, I hope to ſhew that it is not ſtrange at all, but that both *Ireland* and *England* alſo, and all other Nations have been upon Earth as long as our holy Bible teaches.

Having made this Entrance into what we deſign, that our Diſcourſe may have a little Regularity,

1*ſt*. Let us lay down ſome Poſtulata or Maxims, that may help us in making a right Judgment of our own, and all other antient Hiſtories.

2*dly*. As the *Engliſh* and many others, are a little prejudiced againſt the Belief of the old Hiſtory of *Ireland*, let us ſhew if we can, that what *Ireland* claims is not particular, but that they themſelves, and other northern Nations have as old, altho' not perhaps ſo large; *Ireland* having certainly had a particular Humour that way.

3*dly*. To make farther way for the Belief of the *Iriſh* Hiſtory, we may add

add ſome general circumſtantial Arguments, to prove that the Nation was peopled from very antient Times, whether its Hiſtory be known or not.

Thoſe Arguments ſhall be, its Language, its Alphabet, many Cuſtoms, *&c.*

4thly. Let us conſider the moſt improbable unlikely Things in it, and anſwer them in way of Objection.

5thly. We may ſhew that the Account of its very firſt Colony, is highly rational and agreeable to the State of thoſe Times, and then go on to give a ſhort Narrative of what we think is to be received as true, and leave out that which is fabulous or uſeleſs.

6thly, Let us make two ſhort Chronological Tables, one of our own, and the other the common received one of Chriſtianity; and the four Monarchies, and the Patriarchal Line to the Creation, and ſee whether the ſeveral States of Things in the different Times bear

ſuch

ſuch Reſemblance, as to give Confirmation to one another.

6 *Poſtulata.*

1*ſt.* Truth, even Hiſtorical Truth, all Truths are conſiſtent with one another, are uniform in Time, Place and Nature, and therefore caſt a Light upon one another, and detect Falſhood.

2*dly*, Truth is *eternal*; and what is once true will be true for ever. *Veritas non accipit Magis et Minus.* One Truth cannot be more true than another, as I have intimated already. Altho' Time eats up brazen Pillars, it does not leſſen the Veracity of Truth; But Battles that are juſtly repreſented, Facts that are fairly ſtated, and their Time ſhown, and Genealogies that are rightly drawn, and Hiſtories that are truly written, are as true Ten-thouſand Years after, as they are the very Day after they are written. The hundredth Edition of a Book or Copy of

a Manuſcript, is as true as the firſt; and Time inſtead of weakning its Authority adds a Veneration; becauſe in all that long Time nothing hath contradicted it.

3*dly*. By Means of theſe two Rules I add 3*dly*, That we have clearer Knowledge, and ſtronger Evidence of the firſt Peoplers of Nations and firſt Builders of Cities after the Flood, than we have of the following Times, that are two thouſand Years nearer to us.

As it is uſeful to the Inſtruction of the World that the Creation, the great Judgment of God in the Flood, and the repeopling of it by the Sons of *Noah* ſhould be remembred, it pleaſed God to raiſe up a *Moſes* to collect thoſe ſcattered Truths before they were forgotten, and as all Heathen Authors that are of Credit agree with his Accounts; when we read them, we are like People who are viewing a high Spire in a miſty Day, when they can ſee the

the Sun ſhine bright upon the Top and feel the Bottom, altho' the middle Parts of the Church are hidden in the Fog: But as we are ſure there is a middle Part of the Church when we ſee both Top and Bottom, ſo in the Succeſſion of Time, when we know the firſt Beginnings of Nations, and have our Share in the preſent, we are as certain that there hath been a Continuation of intermediate Generations, and a moderate Degree of Evidence will incline us to believe the Accounts of them, becauſe we ſee what was before them.

The Ætas or œvum Αδηλον came afterward, and as the Things were not much worth remembring, they were not much worth writing. But the firſt and oldeſt that we have, we muſt hold faſt, and fix them before they be loſt; for they are valuable, not only for their Curioſity, but their leading us to the Knowledge of the true Beginning of our Race upon Earth. *4thly,*

4thly. Even Hiſtorical Truths, or Truth of Matters of Fact, have not only that noble Quality of being equally true for ever, but they have this alſo, that Lies and Falſhoods and Fables added to them, do not make them leſs true or leſs uſeful to thoſe who have Judgment to diſtinguiſh and ſeparate between them.

As the generality of Men are ſlow in raiſing their Thoughts to a true Judgment either of God and Nature, or of the Virtues and Services of good Men, or the Vices and Miſchiefs that are done by bad Man, not only Poets, but Teachers of Religion, not only *Græcia Mendax*, but ſober Nations and pious Prieſts have been forced to uſe high Metaphors, and practice all the honeſt Arts they could find out for raiſing the Imaginations of Men above the low Ideas which they are apt to have both of Men and Things, both natural and divine. Good Kings and

Generals

Generals that ſaved them from potent Adverſaries, they placed among their leſſer Deities, and called the Stars after their Names. They raiſed their Champions into Giants, and increaſed their Statures by the Ideas of Fear which they deſired their Enemies ſhould have of them.

Wiſe Women they pretended to be prophetic Sybils, and their Temples and Schools of Inſtruction they pretended to be Oracles. The *Sapientia Veterum*, or Wiſdom of the Antients, they wrapt up in Allegories and Fables; and *Æſop* made all the Creatures ſpeak, that he might make his Obſervations be the better remembred: But, if they kept from Idolatry, the Truth is no more hurt by ſuch ways of Repreſentation, than a Jewel is hurt by being ſet in a Metal too baſe for it.

5*thly*. As it is certain that what is once true will be true for ever, ſo it is as certain, that Matters of Fact which depend

depend upon Teſtimony, and have not ſufficient Teſtimony, but are left really doubtful, will be doubtful for ever, and Time and Pains ſhould not be loſt about them. As for Inſtance,

1. The exact Year of the Creation.

2. Whether the *Hebrew*, or the *Septuagint* Tranſlations comes neareſt to it.

3. Whether Philoſophy was taught firſt amongſt the *Greeks* or *Barbarians*.

4. Whether *Brutus* came from *Troy* or the *Highlands*, as ſome of our *Iriſh* Hiſtorians fancy.

5. Whether counting from the *Olympiads* of *Greece*, or the Building of *Rome* began firſt.

6. Whether *Ireland* or *Shetland* was the true Thule of the Antients.

7. Whether *Denmark* was peopled from *Sweden*, or *Sweden* from *Denmark*.

8. Whether

8. Whether *England*, *Scotland*, or *Ireland*, were in truth the firſt inhabited: For altho' both *England* and *Scotland* lie nearer to the eaſtern Parts, out of which, I think, all the weſtern Nations confeſs they received their People; yet *Ireland* was as ſoon, and as much ſpoken of by the Antients, and there is no Improbability in the antient eaſtern remote Nations having early Knowledge of it; for either the *Phenicians*, or *Egyptians*, or *Grecians*, or *Canaanites*, might paſs backward and forward to it by Sea in Gallies, without ever going out of Sight of Land.

Take your Map in your Hand, and follow the Sea Shore with your Eye, and you will find it true without going out of your Chamber.

But however, put down theſe only as doubtful Opinions, that are diſputed amongſt learned Men, but ſtill put them down, for the knowing ſo much of them increaſes that Light that Hiſtory

ſtory gives us, and hath its Uſe; but never beſtow much Pains about them; for if they be really doubtful, ſo they will continue, and doubtful Knowledge is enough in ſuch Caſes. But I add,

6thly. Where new Witneſſes are met with, and old Hiſtories are diſcovered, and Synchronyſms are obſerved, and rational Evidence concur with them, there doubtful Points may be made plain, and even forgotten Truths may be brought back into Remembrance at any Diſtance of Time backward.

Heathens in their Mythology feigned χρονος or Time to be the great Author of Gods and Men; and tho' it be painted like an old Man with a long Scythe, it hath raiſed up as many Lives as it hath cut down, and hath given an Hiſtorical Life to many a brave Man that Careleſsneſs and Ignorance had buryed in Oblivion; and many learned Moderns with the Helps

which

which we have gradually gained of hiſtorical Libraries and Dictionaries, and Printing and other Improvements, which the Antients had not, have made Diſcoveries of antient time, as wonderful as the late Aſtronomers with their *Teleſcopes*, have made in the Stars and Planets. *Saturn's Girdle*, and the *Satellites* of *Jupiter*, and the *Horns* of *Venus*, are not more ſurpriſing than what learned Men have found out in the Courſe of time.

But theſe Diſcoveries have been gradual, and improving inſtead of growing leſs by time. In the firſt two thouſand five hundred Years, before Letters were found out, they had nothing that we find that look'd like Hiſtory, excepting counting the length of their own Lives or Reigns.

The learned and pious Archbiſhop *Uſher*, before he entered upon his Annals tells us, that the greateſt of all Points, the Creation of the World,

was ſo wholly loſt, that it was counted impoſſible to be found out. If they had known it, ſome of them owned that they ought to make that the univerſal Æra for all Nations to count from; but it continued unknown till *Moſes*, (who was not only the great Prophet of God, but the Father of all true Hiſtory) by computing the Lives of the firſt Men from *Adam*, fixt the time of the Creation, as near as was needful to be known; but his Hiſtory was known but to few of the Heathen World.

Herodotus, *Sanchoniatho*, *Manetho*, *Beroſus*, lived long after him, ſome of them near a thouſand Years.

Trogus the firſt of the *Latin* Hiſtorians lived but in the Age of *Auguſtus Cæſar*; and *Livy* ſometime after him.

When *Julius Cæſar* was in *England*, altho' he owned the *Gauls* and other Nations came to *England* and *Ireland*, and learned Aſtronomy, and ſome

Kinds

Kinds of Learning from them, yet he could find no Hiſtory of the times before them: And no Wonder, for *Nennius* the learned Monk of *Bangor*, was the firſt Collector of thoſe Hiſtories that we have; and he and the venerable *Bede* lived many hundred Years after *Julius Cæſar*: But how many and large Chronicles and Hiſtories and Annals have we now of all times and Nations?

Scaliger was a very learned and acute and rational Computer of Hiſtory and Time; and yet *Petavius*, whom Archbiſhop *Uſher* calls the renowned *Petavius*, came after him and corrected his Miſtakes with great Exactneſs, and carried the Knowledge farther.

Archbiſhop *Uſher* himſelf came after him, and gave us the Hiſtory of Royal Shepherds in *Egypt* before the *Iſraelites*, and names the Kings of *Egypt* in thoſe times in Order; and Sir *Iſaac Newton* by the Help of Aſtro-

nomy improved upon him; and the very learned and wonderfully acurate Dr. *Cumberland*, late Biſhop of *Peterborough*, in his Tranſlation and Remarks upon the *Phenician* Hiſtory written by *Sanchoniathon*, hath ſhewn the Agreement of the *Phenician* Hiſtory with the Hiſtory of *Moſes*, and hath given a very probable Conjecture how the Difference happened between the *Hebrew* and *Septuagint* Tranſlation, which altho' different ſix hundred Years, yet are ſo near as to be of great Uſe and Satisfaction.

Mr. *Voltaire* in his Life of the late King *Charles* of *Sweden*, hath given us an unexpected Teſtimony out of a dark Corner, where no Light was expected, as I have ſhewn before, and farther Inquiries may perhaps make that ſtill more uſeful.

Dr. *Cumberland*'s *Origines Gentium* publiſhed by Mr. *S. Payne*, Rector of *Barnock*, carries on the ſame Work with great Advantage. Hi-

Hiſtory, you ſee, hath darted its Rays of Light backward; and the farther we have come from the Beginning, the more Certainty and Exactneſs of Knowledge we have had of the great Points of time that are paſſed before us. And therefore I will repeat again what I have already ſaid in Anſwer to *Nennius* and *Cambden* and Sir *James Ware*; that length of time is not ſufficient for ſhortning or drawing back the Hiſtory either of *Ireland* or any other Country.

Want of ſufficient Proof, or Contradictions, or impoſſibility in Nature, will be Reaſon enough to warrant the drawing back their Hiſtory: But if they can ſhew no Reaſon but that of their Diſtance, and the Reſemblance that an antient time hath to a remote Place, that leſſens the Object before the Eye; I muſt have leave to diſſent from thoſe learned Men, for the Diſ-

tance that they pretend, is as nothing, and the Proof that there is of it, is the only thing to be conſidered; and that I will leave till it comes regularly under Conſideration. And therefore I will proceed now to the ſecond general Head which I propoſed, which is to ſhew, that *Ireland* is not ſingular in this Claim of Antiquity, but that *England* or *Scotland*, and almoſt all Nations have, or may claim the ſame.

And to make Way for the Proof of this, I will firſt lay down that which no Body will deny me, and that is, that the *Aſſyrian* Monarchy, and the firſt built Cities of *Babylon* and *Ninive*, and the Lands of *Egypt* and *Canaan*, before the *Iſraelites* drove them out, were as old as *Ireland* pretends to be. And taking *Moſes* only as an Hiſtorian, he tells us, that at the ſame time the Iſles of the Gentiles were peopled; and *Juſtin* and other known Authors teach us, that when the *Aſ-*

ſyrians

Syrians made War upon the northern *Bactrian* and other People, they met them with equal Numbers and ſuperior Strength, and beat them. It is plain therefore, that tho' the Hiſtories of the ſouthern Nations are better known, yet the northern were peopled at the ſame time, and in great Numbers.

The great Contention for Antiquity in thoſe times, was between *Scythia* and *Egypt*; and *Juſtin* in the 1ſt. Chapter of his 2d. Book, having given Account of the Arguments uſed on both Sides, cloſes his Diſcourſe, *His argumentis Superatis Ægyptiis, antiquiores ſemper Scythæ viſi.* That the *Egyptians* being overcome by thoſe Arguments, the *Scythians* had always been counted the elder Nation.

But to proceed; If the *Scythians* were elder than the *Egyptians*, the *Muſcovites* that lay next them, muſt not be thought much younger: And

as

as the fore-quoted Place of *Moſes* reaches to them as well as the other northern Nations that are called the Iſles of the Gentiles, I will add Sir *Iſaac Newton*'s Teſtimony, who as ſoon as he had begun his Chronology with the Reign of *Mephres* the firſt known King of *Egypt*, immediately added in his tenth Page; "Before "thoſe Days was *Greece* and all *Europe* "peopled by wandring *Cimmerians* and "*Scythians* from the back Side of the "*Euxine* Sea, who lived a rambling wild "ſort of Life, like the *Tartars* in the "northern Part of *Aſia*."

And after ſuch Authorities as theſe, I may add this fore-quoted Place of Monſ. *Voltaire*, that the *Muſcovites* at the Beginning of the laſt Century counted ſeven thouſand two hundred and ſeven Years from the Creation.

Iriſhman. As for *Scythia*, *Syria*, *Aſſyria*, *Egypt*, and moſt eaſtern Nations, there is no great Doubt of their Antiquity:

Antiquity: But *Ireland* is fartheſt off of all, and *Britain* not much nearer, and therefore *Sammes* in his Antiquities of *Britain*, in the 7th. and 8th. Pages of his Book, ſaith, *It is not likely that the firſt Men after the Flood would part aſunder ſo ſoon, but rather keep together till the Places where the Ark reſted upon the Mount* Araret, *in or near* Armenia *were fully peopled; and that would make it long while they paſſed ſlowly toward thoſe remote Parts, of* England, Scotland *and* Ireland.

Engliſhman. If the *Iriſh* or *Engliſh* Antiquities pretended, that the Iſlands were full peopled with Kings eſtabliſhed by Law, and ruling well regulated Kingdoms ſo early, Mr. *Sammes*'s Judgment would have been juſt: But when even the *Iriſh* Hiſtory only pretends, that one *Man* came to it as an Explorator, and ſaw it, and immediately went back to him that ſent him; and we know not how long after him came

came a few more of both Sexes, and ſtayed in one Corner or another, or wandring about we know not whither; and after them came more, till they became known and talk'd of in Foreign Parts, there is no Improbability at all in it: For altho' at firſt *Moſes* tells us, they had a Humour of keeping together, and ſome Ringleaders amongſt them ſaid to their Fellows who builded *Babel*; *Go to, let us build us a City and Tower, and make us a Name, leſt we be ſcattered abroad upon the Face of the Earth*; yet it was an unnatural vain Project, and the Difference of their ſeveral Schemes, and the Confuſion of their Speeches and Notions, and the ill Succeſs that attended all they did, made their wiſe Men ſoon ſee, that as God had made his Earth wide and large, and had hidden in every Corner great Variety of different Bleſſings that other Places did not

not afford, tho' they were much wanted, his Deſign muſt be, not to keep them together, but ſpread them abroad, that they might ſearch even the Bowels of the Earth in every Corner, and ſubdue and improve both Sea and Land in all Parts, and communicate and exchange their Bleſſings with one another; and when they found Plenty and God's Bleſſing go along with thoſe that choſe this new Way, they ſoon changed their Humour of keeping together, and their Prophets and Leaders and wiſe Men would encourage them in dividing and injoying the Fruits and hidden Treaſures of all; and as there is a volatile Part in all Nations that move farther and farther than their Breeders, and the Bulk of their People, they would travel faſt by Land, and faſter by the Sea Shoars. Their Merchants would go to carry and ſet to ſale their Wares of their own Countries, and their Pyrates

rates would go to fetch in Plunder. Even *Noah* would ſend out Explorators that he might know whether the Deluge might not have left ſome high Hills undrowned, and to ſee what Changes had been made in the Face of the Ground and the Courſe of Rivers. Some would have a natural Deſire to travel abroad, and ſome durſt not ſtay at home, but fled from the Puniſhment of their Crimes, and ſought out Places for hiding themſelves in Obſcurity; and of all the Places that any of theſe went to, the fartheſt off would be moſt inquired after, and talk'd of when they came home, and Travellers might magnify ſome of the Wonders that they met with, and the Thules and the Pillars of *Hercules* and *Bacchus* that were the fartheſt Parts, would be more in the Songs of the Poets and the antient Hiſtorians, than the Places that lay nearer to them.

And therefore I think the Conjecture of *Sammes* and others, that are in the ſame way of thinking, is of no Weight at all; and as it is but a Gheſs againſt the Teſtimony of Matter of Fact, it ought to be diſregarded.

And therefore I will proceed in that Proof we have, even of theſe remote Nations; and the *Goths* and *Vandals*, taking in both *Oſtrogoths* and *Viſigoths*, *i. e.* eaſtern and weſtern *Goths*, are ſo well known by general Fame, that altho' I pretend not to ſet out the Bounds of their Habitation, or the times of their Beginning, yet their numerous Inroads and Slaughters of the ſouthern Nations will keep them from being forgotten for ever.

Their way was to chuſe out their Youth by Lot, when they found their Country too full, and ſend them out to ſeek their Fortunes, with ſome of the Sons of their Princes at their Head, and it was in vain for them to look

look back, for as there was no Room for them at home, they muſt either find out new Places abroad or dye in the Attempt: And Sir *William Temple* tells us, they laid the Foundations of moſt of the Governments of *Europe*. For tho' others repreſent them as Fools and Barbarians, he could ſee the Maxims of Liberty and free Governments amongſt them.

Upon that rational Foundation which I think theſe things lay for what follows, I will proceed next to the Iſlands of *Britain* and *Ireland*: And altho' Mr. *Marſhal*'s Chronological Tables, being printed ſince Mr. *Tallent*'s, may very rationally be ſuppoſed to be more exact in ſome things, yet as Mr. *Marſhal*'s, I think, never names *England* or the northern Nations; and Mr. *Tallent*'s puts moſt of them in a beautiful Order, over againſt the greater and more known Nations, I will make him my chief Author, and

as

as without too frequent Repetition of his Name; I ſhall make uſe of the Dates in his Tables for ſhewing the Synchroniſms or Agreements of other Hiſtories with ours; I will take leave to aſſure the Reader, that Mr. *Tallents* was a Man of great Sincerity, and would not have quoted any thing but from creditable Authors.

He was my Mother's Brother, and Fellow of *Magdalen* College in *Cambridge*, when he began that great Work. The firſt Draught of his Tables was for the Uſe of his own Pupils, and as I had the Happineſs of being his Nephew, he ſet me to take a Copy of the chief Parts of it, to be a Guide to me in reading Hiſtory. When he had finiſhed it, he ſent me with it to Dr. *Stillingfleet*, Dr. *Beveridge*, and Dr. *Kidder*, who were afterward Biſhops, and he deſired their Peruſal of it, that he might correct any Miſtakes before it was printed;

and after it was printed, he examined it himſelf, and gave me a Copy of ſome ſmall Errors moſt of them of the Pen, which I have ſtill by me in his own Hand-writing, and as he lays before us the firſt peopling, and following Changes of all known Nations that have been of any Eminence, as if they were in a Map, he put *Britain* and *Ireland* together, and altho' he does it with that Modeſty that becomes the Darkneſs of that time, yet he ſets them at the Head of that Column; and altho' the Authors he quotes are Moderns, as *Bale*, *Selden*, and *Milton*, I have already ſhewn that none but Moderns can help us, and we, with the new Advantages we are daily receiving ſhall be able to be ſtill more exact, and either correct or confirm what they have left us; and we may do either, according as Synchroniſms and the Judgments of wiſe Men incline us: But for the too prevalent Humour of

thoſe

thoſe who are for writing down the new, and giving up the old, becauſe of the long Diſtance of time ſince they were done; I cannot but take a little Pains to convince them of their Miſtake, try to ſave that which is ready to periſh, but is too good to be thrown away.

The very learned *Bochartus*, who altho' a Proteſtant, hath the good Fortune to be valued and much quoted by learned Papiſts, and particularly by the Jeſuits of *Trevoux* in their uſeful Dictionary, ſhall be my next Witneſs for the Antiquity of *England*.

In the 9th. Page of his *Phaleg*, where he took Notice how *Japhet* was called *Neptune*, becauſe the Iſlands and Lands bordering on the Sea were his Portion, and had taken Notice how God's Promiſe by *Noah*, of inlarging the Borders of *Japhet*, was fulfilled by that great Extent of thoſe Countries, and named what Countries

were included in it; he put *Britain* and *Ireland* as the two firſt of the Catalogue that he made of *Japhet*'s Dominions.

Holling ſhead and *Stow* lived in Queen *Elizabeth*'s Reign, which was an Age in which the Reformation had raiſed up a free Spirit of Enquiry, that produced a Set of the beſt Antiquaries that the Nation had ever had.

Then, or about that time, lived Biſhop *Jewel*, Sir *Henry Savil*, who by the learned *Languet du Freſnoy*, Page 97, is called the Ornament of *England*, Sir *John Cotton*, Sir *Simon D'Ewes*, *Cambden*, *Speed*, Sir *Walter Rawleigh*, *Spelman*, *Grafton*, Sir *Henry Wotton*, Lord *Bacon*, the two *Scaligers*, Sir *William Dugdale*, and the learned Archbiſhop *Uſher*.

And *Holling ſhead* in the 17th. Page of his Chronicle gives us a Succeſſion of *Britiſh* Kings, down from *Samothes* to the time of the Roman Deputies, who governed us while we were

ſubject

ſubject to *Rome*; and he names twenty Kings before *Brutus*.

Perhaps a modern Critick will object that they were not true Kings, nor were crowned like ours; but we do not mean that they were more than a Kind of Leaders, ſufficient to ſhew that the Nation was peopled, tho' but thinly.

Stow carried his Catalogue no higher than *Brutus*, but he gives you the Names of them, and tho' they come through the Hands of *Geoffry* of *Monmouth*, which every one ſees is more than half Romance, and was always intended to be ſo underſtood, I will give my Opinion in the Words of the learned and judicious Biſhop *Nicholſon*, in the 37th. Page of his *Engliſh Hiſtorical Library*. *I am not* ſaith he, *for wholly rejecting all that is contained in that Hiſtory, believing that there is ſomewhat of Truth in it:* And as I take no more but that the

Iſland was peopled, I hope I ſhall not be thought too Credulous in believing that.

Thoſe who do not believe *Romulus* ſuck'd a Wolf, may believe that there was ſuch a Man, and that he laid the Foundation of *Rome*; and the third of my *Poſtulata*, tells us, that Truth is of that noble Quality, that a Lie added to it does not change its Nature, or make it neceſſary to throw away the Truth becauſe of the Lies and Fables added to it; if it did, we muſt throw away the modern Hiſtory as well as the antient. And if we are contented only to ſeparate and diſtinguiſh, *Mathew Weſtminſter*, and *Stow*, and *Holling ſhead*, and *Milton*, and *Selden*, have done it pretty well already; and without being over ſcrupulous I will take it as they left it, as traditionary Hiſtory, and I think it ought not to be thrown out of our Annals, but kept, that all the time may not look like Chaos, but be filled with

with the Works of both God and Man. *Milton* in the 14th. and 15th. pages of his Hiſtory of *England* goes farther, and gueſſes the time of *Brutus* to be about the time of *Eli*.

And to proceed to the 3d. Point we propoſed, which was to lay down ſome collateral circumſtantial Evidence to prove in general, that *Ireland* is an antient Nation, whatever ſhall become of its particular Hiſtory.

And the firſt Argument that I will give for it ſhall be its Language, which is reckoned to be one of the Mother Tongues.

And not to name many Authorities for this, I will only quote Sir *William Temple* in the 24th. page of his Introduction to the Hiſtory of *Britain*, where having given his Reaſons for his Belief that the *Iriſh* came from the *Scythians*, which he ſhewed by their removing their Houſes, burning their Corn, living on Milk, and even the

Blood of their Cattle, and wearing their Mantle; he proceeds, " As for their " Language it muſt be confeſſed, there " is not left the leaſt Trace by which we " may ſeek out the Original of this Na- " tion; for it is neither known nor re- " corded to have been uſed any where " elſe in the World beſides *Ireland*, the " *Highlands* of *Scotland*, and the *Iſle of* " *Man*, and muſt be allowed to be an " original Language without any Affi- " nity to the old *Britiſh*, or any other " upon the Continent; and perhaps " with leſs Mixture than any other of " thoſe original Languages, yet re- " maining in any Part of *Europe*.

I think this lays a fair Foundation for an antient Hiſtory to be built on; for a Nation and its Language are both of an Age; and if the Language be antient, the People muſt be as old.

The ſecond Argument ſhall be, the Imperfection of its Alphabet: And here I think I ought to take Notice, that

that altho' the firſt Inhabitants of the Nations have left us little Light for the writing their Hiſtories, yet they did what they could.

They raiſed great Stones and Heaps of Earth, in hopes we ſhould have underſtood what they meant by them. They hung up Trophies in their Temples, and had Keepers of the ſaid Temples, to teach Travellers and Strangers who they were that gave them, and upon what Occaſions. They made Songs and Plays, and acted them upon Stages, and ſung them at their Feaſts and upon their Feſtivals.

Sir *George Mackenzy* tells us, that in *Scotland* at the Coronation of a new King, their Heralds recited the Names of his Predeceſſors; and that may teach us to examine their Pretenſions with Conſideration, rather than turn them off with Laughter.

And as ſoon as Letters and Writing were found out, they made haſte to write Hiſtories,

Hiſtories, even before their Alphabets were finiſhed, and while they were ſo imperfect, that it is impoſſible to read them without great Difficulty, and many Miſtakes; and this I am now ſhewing to have been the Caſe of our *Iriſh* Alphabet.

For our *Iriſh* Alphabet, even now, hath but eighteen Letters, and *B* being the firſt Letter of the old *Iriſh* Alphabet, as the late learned Biſhop *Nicholſon* tells us, in the Preface to his *Iriſh Hiſtorical Library*; it is plain that the Collony that brought hither thoſe *Irlandorum Literæ*, came away from their eaſtern Country, when the Invention of Lettets was but in its Infancy, before *A* was put before *B*, and before the Spellings were reduced to Regularity.

To confirm this, I will give you Examples of ſome of their Words, ſpelt as they ſtand at this Day in our Bible and Common-

Common-Prayer Book, as printed in *Iriſh* at *London*, ſo lately as one thouſand ſeven hundred and twelve.

The firſt Word that I will name ſhall be *Ionſhoghlomtha*, which ſignifies, *to be learned*; where in the Preface to the Catechiſm it is ſaid, that Catechiſm is *to be learned*; now that in Pronunciation is only *inolima*, which hath but ſeven Letters, and all the reſt, that is, one half of them quieſcent.

Treſpaſſes in *Iriſh* is *Bhfeitheamhnuibh*; *Temptation* in *Iriſh* is *Ccatghuhadh*.

In other Places I find ſuch Words as theſe, *Tſlighochcadhna*, *Tealpghidleachuibh*, *Seachdmbuinibh*; and many Words begin *ccr*, *bhſh*, *ngn*, *bpt*, *bſh*, *mbl*.

Daily in the Lord's Prayer, as a native learned *Iriſh* Clergyman hath ſpoken it before me, that I might ſpell it according to the Pronunciation,

tion, is only this plain Word, *lahal*; but as he ſpelt it to me from the *Iriſh* it is *Leatheamhail*, twelve Letters and ſeven of them, that is, more than half quieſcent.

Now that which I infer from this is, what I ſaid before; that its *Imperfection* ſhews its Antiquity; for they brought it away as it was, and if the Nation that they came from, had had an *A* before *B*, they would not have left the firſt Letter behind them, nor yet have brought away only eighteen, if the Nation had had four and twenty; and this muſt have been before the Siege of *Troy*; for there it was that *Palimedes* got the Vowels and double Conſonants added, and made the Letters be four and twenty in Number. See the learned *Meurſius de Fortuna Athenarum.*

Other written Languages and Alphabets about the ſame time ſeem to have been as imperfect, and particularly

cularly the *Samaritan* Character, in which the *Jewiſh* Traditions, and even the ten Commandments and five Books of *Moſes* were written. The *Jews* would hardly have been ſo free with it in the time of their Captivity, as to have put it into their *Chaldee* Character, if the old original had not been ſo obſcure and difficult as to want that Improvement, which the *Chaldee* and other Alphabets had received a little before that time.

It had been happy for the *Iriſh* if they had been as wiſe, and taken any Character that had had all the Letters with true Names and Powers: But they have been too tenacious of that great Imperfection, and it would be of little or no Service to do it now; for all who want to write it, write it in the *Engliſh* Character, as it is in the *Highlands* of *Scotland*, and the *Iſle of Man*, and even the Rubricks of our own Common-Prayer Book; and all hiſtorical

hiſtorical Facts that are in their old Manuſcripts, are tranſlated and taken into Hiſtories that have been written; and the old Manuſcripts themſelves ſerve only for Curioſity, and to teſtify the Antiquity of the time in which it was uſed and brought hither; and I think it may be allowed as a pretty plain Proof that it was, as I ſaid before, when the Invention of Letters and Writing was but half formed, and *A* was not put before *B*. It was only a Character or ſet of Marks to teach the Eye; and if I judge right, thoſe who interpret it ſhould conſider it no otherwiſe at this Day.

It was a Language, if I may call it ſo, *legenda* not *loquenda*. It was all Conſonants, and Conſonants had no Sound till the Vowels were added to make them vocal, or fitted to the Voice.

For a third Argument, both of the Antiquity and Honour of the *Iriſh* Hiſtory,

Hiſtory, I add its Harmony and Agreement with the divine Hiſtory of *Moſes*.

But here I muſt own, that this great Agreement is one of the Objections that is made againſt it; for ſay the Objectors, it is a Sign that thoſe Agreements were inſerted by the primitive Chriſtians, or ſome others who made them, we know not why.

And here before I give a direct Anſwer to this Objection, I cannot but take Notice, what hard Meaſure both *Jews* and Chriſtians meet with from the preſent Enemies of Religion: For the *Jews* and *Chriſtians* have been the only two Sects that have thought it their Duty, or taken much Pains to preſerve Hiſtory.

Others ſhould have been as careful in preſerving of it, and it was a Wonder that they were not; for where they had no Inſpiration, true Hiſtory was the true Guide of Life; and yet they did not; but *Moſes* did, and *Euſebius* the

the learned Chriſtian Biſhop of *Cæſarea* was the great Hiſtorian of the Chriſtian Church; and what we have left of *Manetho*, *Beroſus*, and *Sanchoniathon*, and other Fragments of Heathen Hiſtory are all taken from him, and other Fathers of the Chriſtian Church. And therefore it is hard to have them ſuppoſed to have been the Corrupters of the *Iriſh* Hiſtory, which was written in a dark Character that they did not underſtand: But for Argument ſake we will ſuppoſe that they were; but then it muſt be granted to me on the other Side, that they who made the Inſertions muſt find a Hiſtory to inſert them into; and it muſt be a Hiſtory of times contemporary with *Moſes*, and it muſt be a Hiſtory in ſome Credit, or elſe the Inſertions would have anſwered no end.

So that the Objection, in my Opinion, proves the Point that I brought it for, even to a Demonſtration.

Inſertions could not be made in a blank Paper, and the Hiſtory written after; and therefore the Inſertions prove the Reality, and the Antiquity alſo of the Hiſtory; and of ſuch a Hiſtory as deſerves to be farther conſidered.

4thly, And altho' theſe Arguments ſeem to me to be ſufficient, yet as it may ſerve for a Curioſity, tho' I will diſpute it with no Man, I add 4thly, That as every one of the antient *Iriſh* Hiſtories teach that we are deſcended from *Magog* and his Sons, the *Iriſh* Language gives great Confirmation to it, becauſe that explains to us the Names both of *Magog* and his elder and younger Sons and his Deſcendants, and the Places where they lived, and no Language beſides ours, I believe, does it.

To make this out I lay it down firſt, that *Magog* is *Macgog*, the Son of *Gog*, or *Gog* Senior; *Gog-oge* or *Gyges* is

Gog Junior as every *Iriſh* Man knows; *O Gog* is *A*, or ἀπο *Gog*, any of the Deſcendants from *Gog* and *Magog*; *Ogygians* or *Mogogians*, which the forequoted Place out of *Joſephus* tells us the *Greeks* called *Scythians*, were the People deſcended from *Gog* and *Magog*; and *Ogygia* was applyed to ſeveral of the Lands they lived in. One Author whoſe Name I have forgot, hath written a Book to prove that *Scythia* was called *Ogygia*; and Mr. *Flaherty*'s *Ogygia* is a Book written on purpoſe to ſhew how often *Ireland* is called by that Name.

To confirm this, I will quote again the x. Chap. of *Geneſis* and the 2d Verſe; and 1ſt. Chap. of the 1 Book of *Chronicles* and the 5th Verſe. The Sons of *Japhet* were *Gomer* and *Magog* and *Madai*; and as theſe tall northern bold People ſoon grew numerous and terrible to the Southerns by their frequent Invaſions of them, the Prophet

Ezekiel

Ezekiel in his xxxviii. Chap. 2d and 3d Verſes, is admoniſhed by God Almighty. *Son of Man, ſet thy Face againſt* Gog, *the Land of* Magog, *the chief Prince of* Meſhec *and* Tubal, *and propheſy againſt him, and ſay, Thus ſaith the Lord, I am againſt thee O* Gog *the chief Prince of* Meſhec: That 3d Verſe ſhews that *Gog* was not a Land, as the Tranſlators of our Bible put it, but a Man and a very great one. 14th and 15th Verſes. *Therefore Son of Man propheſy and ſay unto* Gog, *Thus ſaith the Lord, Thou ſhalt come from thy Place out of the North Parts, thou and many People with thee, a great Company and mighty Army*; and in the 11th Verſe of the 39th Chap. the Prophet foretold his Deſtruction and the Place where they ſhould bury him; now they did not bury his Land but his Body and all his Multitude. And St. *John* in the 20th of the *Revelations* the 8th Verſe repreſented all the

warlike Powers of the Heathen World by the Names of *Gog* and *Magog*, and added, that the Number of them was as the Sand of the Sea.

But as I am not interpreting either *Ezekiel* or the *Revelation*, but only propoſing it as a Fancy that there is a very odd Agreement between the Names of that Family and the *Iriſh* Language, I leave every one to his own Humour, and will diſpute with no Body, but only add, that Archbiſhop *Uſher* in the 69th page of his Annals (ſpeaking of *Gyges* who had firſt been Keeper of the Cattle, and Favourite of *Candaulus* King of *Lydia*, and was afterwards King himſelf, by Marriage of the Queen) ſaith, his Name *Gyges* in the eaſtern Dialect, ſeems to have been *Gog*, and wrote it in the *Hebrew* Character.

Dr. *Skinner* in his Dictionary, in his Interpretation of *Gothland*, thinks

it

it is as much as *Godſland*, becauſe they were Believers in God and pretended great Juſtice, but I doubt it was rather *Gogſland*; and *Keting* in his Hiſtory ſaith, five of the chief Men of one of their Colonies were Lords of *Gothia*; but I lay no Weight upon any of theſe Names, but leave it as a Fancy, and without it I think there is Proof ſufficient.

4th Point propoſed is anſwering Objections.

Iriſhman. If learned Men will a little turn their Thoughts this Way, and leave that miſtaken Humour of rejecting Hiſtorians without Reaſon, and giving them leſs Credit becauſe they are old, and have Fables mingled with them, I ſhall not deſpair of ſeeing many forgotten Truths brought to Light; and as *Ireland* had a particular Humour that Way, and did not

only ſet out Portions of Land to their Druids and Bards, but had triennial Parliaments at *Tara*, in which was a conſtant *Committee*, if I may ſo call it, for examining their Records, and preſerving the Genealogies of their Kings and Nobles; it cannot be imagined but that their greater Care than others muſt have preſerved more numerous Hiſtorical Remains than others had: But for all that I find ſomething ſhocks me, and makes me indifferent whether we go farther in our Work or not; for the Courſe of our Nation hath been very unfortunate, and we cannot expect to find in it many Examples for our Imitation.

Engliſhman. If we find Examples for our Caution, they may do us as much good; and as there is one Kind of Pleaſure in looking back even upon Dangers and Sufferings when they are over, let us go on in our Work, and not be afraid to look backward as far as we

can

can ſee. We ſhall find times when even *England* hath been under Bondage and *Ireland* free. We ſhall find times of Learning and Piety as well as Marks of Ignorance; and times of receiving Refugees, as well as flying for Refuge into other Places: And as the real hiſtorical Accounts of the ſeveral Colonies and their Duration, and Number of their Kings and remarkable Changes, will come into a little Compaſs in a ſhort Nartative; and as the making and anſwering Objections would be Digreſſions and break the View of it, let us conſider the Objections now in this Place, by themſelves, and leave the Narrative to the End.

Iriſhman. I will take the objecting Part, and leave you to try what Anſwers you can make to them; and I will put the worſt firſt, and that ſhall be the unnatural Cruelty to their Kings during the time of two thou-

ſand Years of the *Mileſians* from their firſt coming, till the time of the coming of the *Engliſh* hither. *Keting* is very particular in recording the kind of Death they died, and I have taken the Pains of counting how few of them died in their Beds, and how many were ſlain by their Succeſſors; and out of ſix Score that reigned after *Heber* and *Heremon*, above an Hundred were killed, murdered I may ſay, and yet without any Mark of Infamy upon them, or any Tryals or Executions of thoſe that killed them; *Keting*'s uſual Phraſe is, then aſcended the brave Succeſſor, that killed him and reigned in his Stead.

Since I made this Remark, even with Wonder, I find *Peter Walſh*, who altho' both a Papiſt and an *Iriſh* Man, yet hath Reaſon to be reſpected both by Proteſtants and *Engliſh*, expreſſes his Wonder in higher Terms than I have; ſee the 77th page

of

of his *Proſpect of the State of* Ireland. There, ſays he, " Never have we " heard of any other Country on Earth " ſo frequently afflicted, harraſſed, " waſted, and turned into a Wil- " derneſs by the accurſed Pride of " her Nobles, Tyranny of her Prin- " ces, Rebellion of her Subjects, " Fury of her Men at Arms and other " Soldiers. Never hath the Sun be- " ſtowed his Light on any other Land, " to behold an hundred and eighteen " Monarchs ſlaughtered by the Hands " of their own diſloyal native Subjects, " four and twenty of them in Battle, " and the reſt by downright Aſſaſſina- " tion and Murder ; and which is yet " more hideous, fourſcore and ſix of " them ſucceeded immediately in their " Regal Thrones, by thoſe very Men " that ſo villanouſly had diſpatched " them.

Now, altho' as ingenious Men, that have florid Pens, are apt to over-

expreſs

expreſs every thing that they diſcribe, we muſt ſuppoſe Father *Walſh* did let his Rhetoric carry him a little too far; yet as both *Keting* and Father *Walſh* deſcribed their State as it appeared to them, and would not have written it if there had not been too much Truth in it, and as I have been ſo frank as to draw up the Charge in their Words, do you be our Apologiſt, and try if you can find any thing to be ſaid in our Excuſe.

Engliſhman. Indeed I can ſay but little, for it gives us a diſmal Proſpect into the State of thoſe dark Ages: But if it will be allowed as any Mitigation of their Fault, I doubt not but it may ſafely be ſaid, that *Ireland* was not ſingular in their way; but that as moſt of the northern Nations were of the ſame *Gothic* Breed, ſo the ſame bloody Spirit ran thro' them.

In drawing this harſh Part of their Character, I will not ſpeak one Word

of

of my own, but recite it verbatim, as I find it in the forementioned Abbot, and Sir *William Temple*, who are very ingenious Gentlemen, who had ſpent much time in inquiring into the Truth of thoſe Matters; and altho' I doubt not but their Deſcriptions are drawn a little too high, yet there is too much Truth in what they both ſay.

What the Abbot *Vertot* ſaith, is in his prefatory Diſcourſe, before his *Chronological Abridgment of the* Swediſh *Hiſtory*, page 279. " The Heroes, ſaith " he, of thoſe remote Ages are " always repreſented as *Gyants* or " *Magicians*, who ſignalized their " Strength, or pretended Skill, by " open Robberies, and all the moſt " barbarous Effects of Fury and Re- " venge. Juſtice and Honeſty were " ſo far from being practiſed, that the " very Names of theſe Virtues were " not known among thoſe rude and " uncivilized Nations. Force was the

" ſupreme

" ſupreme Law. The Power and " Violence of an Oppreſſor, entitled " him to the Reſpect and Eſteem of " the People; and it was reckoned " inconſiſtent with the Honour of a " Prince, to marry a Princeſs before " he had raviſhed her. The killing " of a wild Beaſt in the Sight of the " gazing Rable, or the ſurprizing " and aſſaſſinating of an Enemy in " his Houſe, were look'd upon as Ex- " ploits worthy of immortal Honour; " and a fortunate Murderer was not " only admired as an Heroe, but ado- " red as a Deity after his Death." And as ſuch bad Lives could not proceed but from a bad Religion, and wrong Notions of things, Sir *William Temple* tells us what their Notions were, in the 237th page of the 2d Part of his *Miſcelanea*, in the *Eſſay upon Heroic Virtue*.

" It is certain, ſaid he, that an " Opinion was fixed and general

" among

" among them, that Death was but
" the Entrance into another Life.
" That all Men who lived lazy and
" unactive Lives, and died natural
" Deaths by Sickneſs, or by Age,
" went into vaſt Caves under Ground,
" all dark and miry, full of noiſome
" Creatures uſual in ſuch Places, and
" there for ever groveled in endleſs
" Stench and Miſery: On the con-
" trary, all who gave themſelves to
" warlike Actions and Enterprizes,
" to the Conqueſt of their Neigh-
" bours, and Slaughter of Enemies,
" and died in Battel, or of violent
" Deaths, upon bold Adventures or
" Reſolutions, they went immedi-
" ately to the vaſt Hall or Palace of
" *Odin* their God of War, who eter-
" nally kept open Houſe for all ſuch
" Gueſts, where they were entertained
" at infinite Tables, in perpetual
" Feaſts and Mirth, carowſing every
" one in Bowls made of the Skulls of

" their

" their Enemies they had ſlain; ac-
" cording to which Number every
" one in thoſe Manſions of Pleaſure,
" was the moſt honoured and the beſt
" entertained.

Falſe Religions and Superſtitions are terrible things, and if the Kings of thoſe times, inſtead of taking Care to have better Principles taught their People, ſuffered Poets and Harpers to corrupt their Minds with ſuch Notions as theſe, what Wonder is it if they themſelves found the firſt ill Effects of them, both in *Ireland* and other Places.

But for a little Excuſe of them both in *Ireland* and other Places, it muſt be added,

2*dly*, That theſe Violencies were in the times of Paganiſm, before good Laws and Learning, and above all, before Chriſtianity had ſoftned their Minds, by teaching them, that Vengeance belonged to God, and that their

Duty

Duty was to love Enemies, forgive Injuries, render to all their Dues, and do nothing but what they would be willing that others ſhould do to them; and from the time that theſe Chriſtian Doctrines had made an Impreſſion upon their Minds, theſe frequent Aſſaſſinations of their Kings were not only much abated, but thoſe Princes became good Kings, and were as great Benefactors as the World ever had. As before they were Chriſtians they had little Value for the Pomps and Vanities of the World, it was eaſy for them to renounce them; and as they had ſuffered moſt by their own bloody Notions, they were glad to fall under milder and more peaceable Precepts; and in our Nations about the time of the *Saxons* we had very good Kings, as Sir *William Temple* himſelf tells us, and I ſhall ſhew in ſome other Place more properly.

And I may add farther, that altho' theſe things are ſpoken of the northern Nations, the learned *Grecians* were not much better.

What are the Contents of *Homer's Iliad* and *Odyſſes*, but Plunders of Cities and unjuſt Wars?

When *Ulyſſes* is repreſented as coming home from his ten Years Wandrings, inſtead of ſetling his Family like a ſober Man, his firſt Work was to kill a ſturdy Beggar at his Door, then ſlaughter all the Woers, and after that to kill their Kindred.

And I may add, *3dly*, that as even theſe bloody Principles were joined with a Belief of God and a future State, there were many Virtues of Temperance and Generoſity, and ſome kind of Juſtice that went along with them; and therefore *Juſtin* gives them a ſtrong Teſtimony of their Practice of ſome of thoſe Virtues. As I gave the bold and fierce Part of their Character

racter from the very Words of *Vertot* and Sir *William Temple*, I will give *Juſtin*'s Character in his Words, as near as I can tranſlate them, from the Beginning of his 2d Chap. of his 2d Book; in which having firſt given the Honour of Antiquity to *Scythia* againſt *Egypt*, he proceeded on with the Deſcription of the *Scythians*, and having told the Bounds of their northern Situation, and their Cuſtom of having moveable Houſes or Waggons for the Carriage of their Wives and Children; he went on, " Juſtice " was not taught them by Laws, " but was the Inſtinct of their Na- " tures. No Crime, ſaid he, was " more hated by them than Theft; " for having no Houſes to keep their " Cattel in, they could no way pre- " ſerve them, if they were allowed " to ſteal. They had not the ſame " Love and Fondneſs for Money " that other Nations had. They

 " lived

" lived much upon Milk and Honey.
" The uſe of Woollen Garments was
" unknown to them; and altho' they
" were continually pinched with
" Cold, they uſed nothing but Skins
" of wild Beaſts for Covering. This
" moderate uſe of Ornaments made
" it eaſy for them to be juſt, becauſe
" they had no Deſire or Want of other
" Mens Goods: For the Deſire of
" Riches is only found where they
" have the Uſe of them, and, ſaid
" he, it would be happy for the
" World if other Mortals had the ſame
" Moderation and Contentment with
" their own; we ſhould have fewer
" Wars in the World; nor would the
" Sword deſtroy more Lives than all
" the natural Cauſes of Death put
" together, inſomuch that it ſeems
" wonderful, that bare Nature taught
" them, what neither the Learning
" of *Greece*, nor the Precepts of their
" Philoſophers gave their People;

" but

" but their ſtudyed Morals were far
" out-done by the unſtudyed Virtue
" of theſe Barbarians; ſo far did Ig-
" norance of Vice go beyond the
" the Knowledge of Virtue.

Velleius Paterculus, and St. *Auſtin*, and ſeveral others of the Fathers give them the ſame good Character.

Theſe Virtues compared with thoſe other Deſcriptions of their Violence and Fierceneſs, which I believe have both of them ſome Degrees of Truth in them, ſhew ſtrange Mixtures in human Nature; but its probable that they who gave the violent Part of their Character, had their Eyes chiefly upon their military great Men, who made both their Kings uneaſy, and their Tenants Slaves: And that *Juſtin* had his Thoughts a little more upon the lower Ranks that make the Body of the People; and if amongſt thoſe to make his Character the ſtronger, he choſe the loweſt of all for his Ex-

ample, becauſe they are the moſt numerous, I believe here in *Ireland* they have the leaſt uſe and Enjoyment of Riches, even to this Day, of any under the Sun, and yet are the beſt contented without them. As many of them like the *Troglodites* lived then in Caves under Ground, many of which continue to this Day; many of their Houſes now, tho' above Ground, yet have neither Chimneys, Windows, or Doors: Their Beds, Diet, and Furniture are as mean as their Houſes, and few of them think it is worth while to take Pains for better. Tho' they are froward to one another, yet they are in perfect Obedience to their Prieſts and Landlords, and will diſturb no Government, if they do not miſlead and bid them.

And therefore as the firſt *Gothic* gigantic Sort of Men, it is to be hoped, are long ſince gone off the Stage, and the laſt deſerve to be pitied and taken into

into a little feeling of the good of Life; let us leave this Objection and the Remark upon it, as in ſome Sort anſwered; and I am ſure this firſt Scene of Action is ſuch, as no Man alive would have put into the Hiſtory of their own Nation, if the Reality of the Facts had not led them. But go on to another Objection.

SECOND OBJECTION.

Of New Loughs and Rivers.

Iriſhman. Our Hiſtory ſpeaks of ſeven new Lakes or Loughs and Rivers, in the time of *Parthalanus*, and four afterward, in the Time of *Nemedius*, and more after them. I doubt, few will allow theſe for Truth: For as Sea and Land are both of an Age, and as Vales are as old as the Hills, ſo Loughs and Rivers muſt be as old as they: And as we ſee no new Lakes, or even Springs,

break out in our Days, I doubt, theſe great Loughs will be like ſo many Milſtones, to ſink the Credit of our Hiſtory.

Engliſhman. So far from it, in my Opinion, that, to me, they ſeem ſtrong Proofs, not only that they who recorded them were led by the Reality of the Facts before their Faces, but that they were wiſe Men who wrote them, for the Inſtruction of Poſterity, that they might know which way Nature moved. And the moſt eminent Geographers that we have, tell us of more and greater new Lakes, than theſe that have covered the low Grounds in other Countries.

Varenius, in that noble Edition of him, put out by our learned Sir *Iſaac Newton*, in his 10th Chapter, and 16th Propoſition, reckons to this Kind, the *Zaire*, *Leman*, *Parima*, *Meotis*, *Harlem*, and the Lakes of *Weſtphalia*.

The

The Lake *Aſphaltes* is of this ſort, and *Salvatopoli*, a notable Town of Trade, near the *Euxine* Sea, was ſwallowed up about one hundred Years ſince; but it muſt be more now, ſince *Varenius* wrote it.

Cluverius, and *Bertius*, at the End of him, names theſe ſame, and ſeveral others beſide them.

Theſe ſame Authors, that are the moſt accurate that we have upon theſe Subjects, tell us of new Iſlands, made by the Sea and Tides waſhing away the Soil of low Lands in narrow Places, and breaking off large Parts from the ſeveral Continents that they before joined to. I will give them, as *Bertius* names them together, in the 62d page of his *Breviarium*, at the End of *Cluverius*. There, he ſaith, *Sicily*, was once joined to, but afterward ſeparated from *Italy*, *Cyprus* from *Syria*, *Eubæa* from *Bæotia*, *Besbicum* from *Bithinia*, and *Leucoſia Sirenum*

from the *Promontory*, and that there are now navigable Seas and Tides that divide them from the Lands that they antiently joined to.

And as the Sea in theſe Places hath carried away, and ſwallowed up the low Lands, in others it hath thrown up as large Tracts of Ground, which were at firſt Sands or Shallows, and ſometimes grown into new Iſlands, and ſometimes joined and added to adjacent Countries.

To this Sort the ſame Authors reckon a great Part of *Egypt*, *Holland*, *Zealand*, *Geldria*, the *Maldivian* Iſlands, and a large, if not a not a third Part of *China*.

In *England* may be reckoned what was once *Rumney* Marſh, a large Part of *Lincolnſhire*, now called *Holland*, and *Marſhland* in *Norfolk*; and a great Part of ſeventy thouſand Acres gained ſince the time of King *Charles* the

the Firſt, by that noble Corporation for draining the *Bedford* Level.

To the new Iſlands, the ſame Authors reckon St. *Helen*'s, *Aſcenſion*, the *Malucca*'s, *Ceilon*, *Sumatra*, *St. Laurence*, *Loanda*; and *Seneca* ſaith, *Theraſia*, in the *Ægæan* Sea, is of the ſame Sort, and the new Iſland in the Bay of *Santorini*.

And as it is probable that the Fables of the *Greeks*, about *Delos*, had ſome natural Truth for its Foundation, very likely it roſe at firſt pretty ſuddenly out of the Sea as a Sand-bank, and while its Head was ſoft and covered with looſe Earth, the Winds and Tides made it change Places like a floating Iſland, *Inſula erratica*, as *Ovid* called it, but as it grew higher it grew ſolid, and was imbanked. They who had Poſſeſſion of it, that they might make the beſt Advantage that they could of that Admiration that People had for ſuch a new thing, pretended that *A-*

pollo

pollo had been born in it, and erected an *Oracle* to give Anſwers to all that ſhould come thither to ask his Counſel.

Theſe are Inſtances of ſtrange Changes both in Sea and Land, and yet I have not mentioned as yet greater Irruptions of Water than theſe that our eldeſt Authors had from their Forefathers.

There is the *Ogigian* Flood, ſaid to have been in *Attica*, about five hundred Years after the Flood of *Noah*.

There is the *Deucalidonian*, ſaid to have been in *Theſſaly*, about three hundred Years after that, if both of them be not in Reality imperfect Remembrances of the Flood of *Noah*, as many think they were.

There is the Immerſion, or perhaps gradual waſhing away of the great *Atalantis*, which hath ſuch hiſtorical Teſtimony as the Learning of *Egypt* could give it; and it is handed down

to

to us with all the Solemnity that *Solon* and *Plato* could add to it, in thoſe two noble Dialogues of *Timeus* and *Ctiſias*, which the Tranſlator of *Plato* calls *Priſci Mundi Hiſtoria*, and which the learned Lord *Bacon* ventures to call, *true Hiſtory*, in his *new Atalantis*, and which others ſpeak of, as the probable way whereby *America* was firſt ſtockt with Man and Beaſt, only whereas the *Egyptians* and *Grecians*, who knew more of *Africa*, thought it lay between *Africa* and *America*, *Varenius* ſaith, *Veriſimilius eſt Septentrionalis Americæ partem olim adheſiſſe Hiberniæ.* Thoſe are his very Words; That " he gueſſed it " to be more likely, that the nor- " thern Part of *America* ſhould in " old times have joined, or come " near to *Ireland.*" And as this does not contradict the other, but only ſuppoſes the northern Part of *America* to be peopled from the northern Part of

of *Europe*, as the other Nation ſuppoſes the ſouthern Part to have been peopled from *Africa*, both may be true; and in way of farther Conjecture, I may be allowed to mention, what *Bertius* in his *Breviarium* ſpeaks as a certain Truth, that the Name *Deucalidonian* was not the right Name of that Flood, but that it ſhould rather be called *Calidonian*, from the *Calidonian* or *Scotch* Sea, it agrees perfectly well with this laſt Conjecture of *Varenius*, and teaches us, that the *Calidonian* Flood never went back, but ſtands ſtill before our Faces, and that the many Iſlands and Rocks, the *Hebrides* and *Orcades*, and all the reſt of them, are the Summits of the old Hills and Iſlands that were left undrowned, when the Water of the Sea was raiſed by the Immerſion of *Atalantis*, or by other Floods, which at ſeveral Times, and in different Places, fielld up the deep Caverns of the Sea,

and

and raiſed the Surface of its Water high enough to produce thoſe ſad Effects, and others like them perhaps in all Seas through the whole Face of the Globe: For, as the inward deep Parts of the Earth muſt of Neceſſity be one continued Piece, the ſeveral Parts of which are united and bound together in ſuch a ſolid Maſs as keeps the main Parts from parting aſunder, ſo as the Water ſhould come between and divide them; ſo the Surface of the Sea muſt be a Water Level, even to the remoteſt Corners, and any very great Change in any Place muſt affect the Whole, tho' no body can tell the Cauſe, when ſuch Changes happen in Places diſtant from one another.

For a little farther Confirmation of this Conjecture, the Reader may conſider in his own Mind, whether Rocks in the Sea could ever come there in a natural Way, if they had not been

firſt formed under Ground, while they were covered with earthy Parts, both round about, and above them.

Proteſtant. Theſe *Iriſh* Loughs and Rivers have led us a wide Circuit, and yet as the *Terraqueous Globe* is no ſpeculative Point to us Iſlanders that have the Sea round about us, and either that is continually getting from us, or we from that; I have liſtened to what you have ſaid, and altho' you have ſaid much already, I will add one thing more, and that is, that I can the more eaſily believe very great things about the Sea getting ground of the Land, becauſe the Courſe of Nature muſt naturaly tend that Way: For wherever heavy Earth and light Water lie againſt one another, near a Level, it is the Nature of Water to waſh down the Earth and ſwim over it. St. *Chryſoſtom* therefore in one of his Homilies ſaith, that nothing but the miraculous Power of God keeps

keeps the Earth continually from being waſhed down into a ſecond Deluge; and altho' other Reaſons than that may be given, yet when *Moſes* who was not only a Prophet of God, but the wiſeſt and moſt learned Man of his time, made a Repreſentation of the great Work of the Creation; he ſuppoſed its firſt State of Nature to be in that Situation with the earthy Parts loweſt in the Center, and the Water covering it like a Garment, and Darkneſs over that, till God Almighty by his powerful Word, collected the Light and Heat into the Body of the Sun, and put the Earth out of its State of Reſt and Darkneſs, into that rapid Motion that made Day and Night upon it; and the Winds and Tides, and Attraction of the Planets, joined with that Motion of Earth, threw the Land into Heaps, and made it dry Land, in ſuch Proportion as God deſigned

ſigned for the Habitation of Man and Beaſt, and the Fowls of the Air.

Now if the Earth in its natural unformed State, or in its firſt State was a Deluge, and the divine Motion that God gave it, together with the Heat of the new made Sun, made it be what it is, and the ſame Motions continue to this Day, and catch up the Water of both Sea and Land, and drive it through the Air twice a Year, from one Pole to the other, and throw it down again upon the Mountains, in Storms and Spouts of Rain, and from thence by impetuous Torrents into the Bottom of the Sea, with large Quantities of Earth along with it, what Wonder is it if theſe continual Agitations have made great Changes, and made the Sea and watry Parts, at leaſt in turns, get ground of the earthy.

The Sea hath ſo much in our Day, that, to the Eye upon the Globe, it

ſeems

ſeems three times as big as the Earth; and the learned Dr. *Delany*, who is the laſt that I know of who hath had his Thoughts upon theſe Subjects, reckons the Earth to be but a quarter Part of the whole Globe; and if that be a true Proportion, then the Sea-monſters of the Deep have three times as large a Share, as both Man and Beaſts, and the Fowls of the Air put together.

Now I would ask you, whether amongſt all the Books you have turned over, you have not found ſome one that can ſay, that in the Beginning it was not ſo? Have you found no one that hath left upon Record, what Proportion the Sea and Land bore to one another, either at the time of its firſt Creation, or the firſt time that we had any hiſtorical Knowledge of our own Race upon it.

Engliſhman. No, I have found none: Nor was it poſſible for them to make

a Judgment of that Matter, till Navigation was improved, the Earth incompaſſed, and Maps of it made; but the *Veteres*, the *Priſci*, the *Antiqui*, that I named before, ſpeak of many Floods that they had heard of from their forefathers, and very likely many of them never went back, but have increaſed the Sea to that vaſt Greatneſs that it hath in our Days: Or, perhaps it was as large and broad from the firſt Day that it came out of the Hand of God. And perhaps, for any thing we know to the contrary, ſo great a Proportion of Moiſture was neceſſary to raiſe an Air, and feed an Æther or Atmoſphere, that ſhould be boyant and ſtrong enough to bear and poiſe the Earth, and give Nouriſhment to all Creatures, and keep the Heat of the Sun in due Temperature for Life: But known unto God are all his Works, and the Reaſons and Ends and Uſes of them. But as it is the Habitation of

our

our Race, and we find ourſelves living and having our Share in them, it concerns us to obſerve and conſider their ſtrange Changes, tho' perhaps it may not be in our Power to do any Thing at all to avert an Evil, tho' we ſhould ſee it growing and haſting towards us.

Iriſhman. As this Digreſſion hath been made upon the Account of our new Loughs, let me ask you whether it be known what Loughs they are that had then a Beginning?

Engliſhman. I ſuppoſe not; and perhaps what were Loughs then, may be Bogs now; and if Bogs that are half Water in Winter, and not much leſs in Summer, may be counted to the watery Parts of the Globe, the Judgment ſteals upon us while we ſleep upon our Beds, and do not mind it. Capt. *Perry*, if I remember him rightly, ſaith, *Muſcovy*, near *Peterbourg*, is a third Part Bog. Dr. *Heylen* ſaith, " In thoſe northern Parts there were

" formerly forty conſiderable Towns,
" where now there are no Sight of ſuch
" Towns to be found." I fancy moſt Parts round the Globe, that are between fifty and ſixty Degrees of north Latitude, muſt be of the ſame cold and moiſt Nature. They are free from Moles, Snakes, Vipers, Hornets, Toads, and all venemous Creatures that cannot breed in a cold Earth, but they run naturally to Moſs, and from Moſs to Moraſs, and from Moraſs to red Bog, which in many Places near me, are near twenty Foot deep, and old ones growing higher and ſpreading wider, and new ones are every Day beginning by new Obſtructions of Water, that in one Place or other are ſtagnated every Year.

It would be happy for the Nation, in my Opinion, if the Legiſlature would try to check that creeping Canker, by encouraging common Undertakers to drain thoſe Bogs, that the Owners

Owners will not join to cure and improve; and refuſing to grant that Liberty by a Law, for fear of invading Property, is a miſtaken Notion in my Mind, for no Man hath a Right to make his Property ſo great a Nuſance to the very common Air, and the publick good.

THIRD OBJECTION.

Iriſhman. I hope we are got pretty well thro' theſe Objections, but we muſt not be ſo long upon thoſe that follow. The next Objection ſhall be, that it is not likely that there ſhould be ſo long a time as *Nemedius*, about nine hundred Years after the Flood, before they found out the Uſe of Fire in *Ireland*.

Engliſhman. As that Fire was lighted up by *Midghe*, the chief *Druid* that *Nemedius* had brought with him out of the eaſtern Parts that he came

from, no doubt but it was that *Sacred Fire* which the Worſhippers of the Sun maintained upon his Altars, and that made the County of *Meath*, where it was lighted, in after times be the Center of Unity of their Religion, and the Seat of Judgment. So I gueſs, and that the Month of *May* was called *La Beul-tinne*, or the Fire of *Bell*, or *Baal*, or *Belus*, for that Reaſon. But I will diſpute it with no Man, and they who do not like the Conjecture may leave it.

FOURTH OBJECTION.

Iriſhman. It is objected to our Hiſtorians, that their Quotations are out of Pſalters, and Songs, and State Ballads.

Engliſhman. That is one of the moſt natural Signs of its Antiquity; for before Letters and Writing were invented, Songs and the Tunes that they

they were ſet too, were the eaſieſt and beſt way of keeping them in Remembrance. Verſe was in Uſe before Proſe. *Job* and the Song of *Jaſher*, and *Orpheus*, and *Heſiod*, and *Homer*, and all the Bards were Poets; and *Pherecydes* who lived not, as is computed, till an hundred Years after *Homer*, is ſaid to have been the firſt who wrote in Proſe. *Cato* makes antient Verſes the ſtrongeſt Argument that they had from human Authority, of God's being a Spirit.

Si Deus eſt Animus nobis ut carmina dicunt.

What is our Book of *Pſalms*, but a Collection of Poems and Anthems, many of which are hiſtorical, and deſcribe the Works both of God and Man? And therefore I count this Objection to be no diſcredit, but

a natural Sign of that Antiquity which I am endeavouring to prove.

FIFTH OBJECTION.

Iriſhman. But I doubt we have but a few of thoſe *Pſalters* and *Ballads* left; for altho' we have been often called upon, and reproached for not ſhewing them, yet few have been produced of late.

Engliſhman. As for the late Manuſcripts we do not want them. Sir *James Ware* hath given us as good an Hiſtory as can be expected for the laſt thouſand Years; and Archbiſhop *Uſher* for Church Hiſtory hath gone higher; and of the times before them, the original Manuſcripts muſt be long ſince periſhed and loſt. Extracts out of them both in Verſe and Proſe, the Natives have collected, and tranſlated, and printed, and they

they reach up very near the Beginning, and tell their ſeveral Colonies in order, and the Names of their Leaders, and the Accidents that happened in their times, and I have given circumſtantial collateral Evidence of their Antiquity, which I think are very ſtrong and convincing; and I will add the Names of ſome Books quoted by Sir *James Ware*, and Archbiſhop *Uſher*, and Archbiſhop *Nicholſon*, and *Keting*.

Pſalter *Tara*, Pſalter *Caſhel*, Pſalter *Narran*, *Dubdalah*, Annals of *Tigernah*, and *Eirenagh*, *Clonmacnoiſe*.

Pembrigii Annales Hibernici, are expreſly quoted by Archbiſhop *Uſher*. As alſo,

Annales Connactienſes, *Annales Ultonienſes*, *Rothæus cujus Libris non parum hic adjutum me fuiſſe libere agnoſco.* J. Uſher.

If I had time to ſearch, I doubt not but I might find many more; but in

in my Opinion, theſe are enough; and I think it is a great Weakneſs to require more, or expect that even theſe ſhould be ſhewn to the Reader now; for altho' time does not leſſen the Veracity of Truth, it eats up the Manuſcripts that convey it: And altho' a new Copy of an old Hiſtory gives the Hiſtory a new Youth, it does not give a Worm-eaten old Copy a new Youth; nor do I believe they were very curious to preſerve them after they became unlegible, and to call for them now, after a thouſand Years paſt, to me ſeems an ignorant Blunder. Thoſe that quoted them were Men of Credit. They ſaw them, or they would not have quoted them. And I will add one general Teſtimony of a learned Prelate, that cannot be ſuſpected of Partiality this Way, and that is Biſhop *Floyd*, in his Preface to his hiſtorical Account of Church Government in *Great Britain* and *Ireland*. He had been

been ſpeaking of the ill Succeſs which the *Scots* had in their pretended Honour of Antiquity, and he immediately added, ---- " I do not ſpeak here " of the antient *Scots* that live in " *Ireland*, who, no doubt, have ſome " Remains of very antient true Hiſ- " tory. But our Buſineſs at preſent, " is with them that live in the Iſle of " *Britain* the *Albian Scots*, as they are " called for Diſtinction.

And altho' I will ſpeak it with all the Reverence and Honour that is juſtly due to a Perſon of his great Merit, yet I will take leave to add, that what he ſpake, in Diminution of the *Engliſh* Hiſtory, about *Brutus*, is either a Miſtake, or a Trial to correct an Error that did not deſerve the Trouble that he gave himſelf about it. For the good Biſhop does not deny the Reality of *Brutus* being one of our Kings; nor does place him later in time than we do, but only queſtions

the

the Truth of his coming from *Troy*; and it is no great Matter whether he did or no. When Strangers come into a new Country to ſeek a Settlement, many of them mend their Pedigree, and add ſome Circumſtances of Honour, and it is not impoſſible but he might. But the Circumſtance that he took was no Impoſſibility: He did not ſay, that he had been born of the Goddeſs *Venus*, as *Æneas* did. He did not ſay, that *Thetis* was his Mother, as *Achilles*, or his Hiſtorian for him, ſaid he was; but *Brutus* only, ſaid, that he was a wandring *Trojan* come to ſeek his Fortune: And he had ſuch Vouchers and Circumſtances for it, that they received him as ſuch, and the Biſhop himſelf owns, that it was readily received, and quoted by almoſt all Authors: That he adds, (about the Middle of his Preface, for his Preface is not figured) " I know not where-
" unto I may aſcribe this Partiality;
" but

" but that either they believed it them-
" ſelves, as others did; or, at leaſt,
" they durſt not disbelieve a thing that
" took ſo generally in their Age. How
" much leſs could others contradict it
" a hundred Years after, when it was
" come to be a Tradition univerſally
" received? and that with ſo great
" an Authority, that it was thought
" ſufficient to prove any thing that
" could be inferred from it. There
" can be no greater Inſtance of this,
" than was given in that Controverſy
" between King *Edward*, and Pope
" *Boniface* the 8th. about the Title
" of the Kingdom of *Scotland*. That
" King founded his Title in the Right
" of King *Brutus*: The Parliament
" owned it in a Writing under their
" Seals; they ſent it to the Pope,
" who gave no Anſwer, but yielded
" the Queſtion. About a hundred
" Years after, it was alledged, in a ge-
" neral Council, (the Council of *Con-*

" *ſtance*,

" *ſtance*, Seſſion 31. Proteſt *Anglic.*)
" by all our Biſhops and learned Men,
" who ſtood upon it as an undeniable
" Proof of the Nobleneſs and Anti-
" quity of this Kingdom.

Theſe are the Words of that pious and learned Biſhop, and as I have taken the Freedom of blaming others that are far better than my ſelf, I will here take the ſame Freedom with him, and tell the Reader, that he miſtakes King *Edward*, and his Parliament, and the Biſhops, and learned Men of *England* and *Ireland*. Their Certificate was not that *Brutus* came from *Troy*, but that he had been King, and had given *Scotland* to one of his Sons, but had reſerved a honorary Acknowledgment to the Eldeſt that ſucceeded him in *England*. That was the thing they certified; and for his coming from *Troy*, they took it as they found it; and the Pope and Council of *Conſtance* were wiſer than to contradict it:

And

And this Biſhop, who does undertake that unneceſſary Task, hath not been able to ſay a Word againſt it: But it may be true, for ought he knows, and therefore he ſhould have let it paſs. *Danda eſt Antiquitati Venia.* In Characters of Princes, and Cities, wiſe Men allow Antiquity a little Liberty in hiding Blemiſhes, and making the beſt of ſuch Circumſtances of Honour, as may give a Veneration, and ſtrengthen their Authority; and when imprudent Criticks ſhew their Skill in detecting ſuch Errors, they are as wiſe as if they ſhould pull off the Robes of Princes and Judges, and ſhew them naked to the Rabble.

Engliſhman. Go no farther in making Objections at preſent, and proceed to the ſhort Narrative that we propoſed, and let us know, what it is your Hiſtorians pretend to: But be but ſhort, for we expect not to find many Treaſures of Wiſdom in times

times of ſuch Imperfection. Give us none of the long Stories of what they did before they came hither, for they are not properly a Part of the *Iriſh* Hiſtory. Be not too critical with reſpect to the length of time near the Beginning; for altho' in our later times it is not poſſible for us either to get or loſe a Year, much leſs a King's Life, yet before Learning was improved, and we counted from the Birth of our Saviour, and the Building of *Rome*, even the learned Nations are under great Uncertainties; and therefore do not you pretend to much Exactneſs in thoſe very early times.

Iriſhman. Our Hiſtory lies very plainly before us; for both *Keating*, and *Peter Walſh*, and *Flaharty*, and *Mc. Curtin*, and even Sir *James Ware*, name five Colonies before the coming of the *Engliſh*. There is *Parthalanus*, *Nemedius*, the *Firlbogs*, the *Tuatha de Danims*, and *Mileſians*, and even

even the firſt and higheſt of them is rational, and agrees with the Accounts that other learned Men give us of it.

And here I may ſay, that all the Writers that I have met with, agree in their Conjecture, that the ſeveral Parts of *Ireland* were peopled from ſome or other of the different Parts of *England* or *Scotland*; For *England* and *Scotland*, making one of the nobleſt Iſlands in the World, and having had an early uſe of ſailing by Sea in little Veſſels or Boats, made of bended Boughs, covered with Bulls Hides, and *Ireland* being ſo ſituated behind them, that the firſt Planters could not come to it any other Way, but by long and winding Voyages, through a rough and dangerous Sea, and *Britain* lying open before it in three ſeveral Parts, *Holly-head*, the Iſle of *Man*, and the *Highlands* of *Scotland*, which is in ſuch full View,

that Paſſengers ſail to it in three or four Hours, and have it in their Sight all the Way, all the Probability is, that it was peopled from ſome or all thoſe Places, and this agrees perfectly well with the *Iriſh* Hiſtory: For when *Parthalanus*, or *Barthalanus*, the firſt of the eaſtern Invaders, is ſaid to have come hither from *Migdonia*, he found People here before him that oppoſed his landing; and the Hiſtory ſaith, he put them all to the Sword.

When indeed it is ſaid he ſlew them all, it may be meant, all that reſiſted, and did not fly before him, and all that did not return back, and become Labourers and Servants under him; and taking it in that Senſe, as is very reaſonable to take it, it agrees perfectly well with the ſad Way of War that they had in thoſe early times.

When

When the four Kings fought with five, in the 14th Chapter of *Geneſis*, they ſmote the *Rephaims*, the *Zuzims*, the *Emims*, the *Horites*, and all the Country of the *Amalekites*.

So the *Iſraelites* were commanded to ſerve the *Canannites*.

So *Joſhua* ſerved the King of *Baſhan*, and his People, and it is ſaid left none of them remaining.

So the Tribe of *Dan* ſerved the People of *Laiſh*, in the times of the Judges. And, ſo all the northern Nations ſerved the Sourtherns, in the Ages afterward. They hunted one another like Shoals of Fiſh in the Ocean, and the numerous little Kings, with their Clans and Flocks, after being beaten in the firſt Battle, choſe to remove farther, and be Kings in a new unpeopled Place, rather than become Subjects and Servants to the New-comer, whoſe Language they would ſeldom underſtand; and while

there was room enough, as there was a good while after the Flood, this was prudent, and what we ourſelves ſhould have thought reaſonable if we had been in their Places.

And therefore I think I may ſay as I did, that the very firſt Part of their Hiſtory is rational.

Engliſhman. There are two Men named before *Parthalanus*, *Adnah* and *Ciocol*, why did you paſs over them.

Iriſhman. Adnah was only ſent by ſome body elſe as an Explorator, and did not ſtay, but went back, and ne'er returned. The Verſes that ſpeak of it, are thus tranſlated;

Adnah, Biotha's *Son, we all agree,*
After the Flood, firſt try'd the Iriſh *Sea.*
He prov'd the Soil, and from the Earth he tore
A Handful of rich Graſs, then left the Shore,
And ſo return'd.

Some-

Sometime after, but we know not how long, *Ciocal* the Son of *Nill*, perhaps *Mc. Neille*, having heard, very likely, what Account *Adnah* had given, with an equal Number of both Sexes came prepared for Settlement, and when they had opened the Way, more would follow them from more Places than one; that when *Parthalanus* the *Scythian*, the eighth from *Japhet*, came with an armed Force, they made Reſiſtance and were ſerved as is ſaid before. But they having left the Names of no Governors that had been over them, nor how long they had continued; the *Iriſh* Æra begins from *Parthalanus*, and he and his four Sons and Deſcendants are ſaid to have continued three hundred Years, and then the Country ſuffered ſo much by a Plague, and perhaps Famine, and ſuch Evils as went along with it, that it is accounted as waſte, in all Appear-

ance, for thirty Years after the End of that firſt Colony.

The next Colony that came was led by *Nemedius*, whoſe Poſterity continued about two hundred and ſeventeen Years. In his time great Troubles were given by thoſe that were called *African* Pyrates, and ſometimes Gyants.

And after the *Nemedians*, many of them having left the Country becauſe of the great Wars and Hardſhips they met with, *Simon Breac* and the *Firlbogs* made an Invaſion, and continued thirty ſix Years under five Leaders, the ſecond of which, to wit, *Slainge*, is ſaid to be the firſt that had the Stile of a King in *Ireland*; and this by comparing the Chronological Tables of Mr. *Tallents*, was about the time of *Saul* the firſt King in *Iſrael*.

After the *Firlbogs* came the *Tuatha de Danims*, and were here one hundred

dred and ninety ſeven Years, or thereabouts.

And after them the *Mileſians*, under *Heber* and *Heremon*, till the *Engliſh* Invaſion under *Henry* the 2d, in the Year of our Saviour one thouſand one hundred and ſeventy two, which was two thouſand four hundred and ſixty three.

The time ſince the Year when the *Engliſh* came, is five hundred and ſixty two.

According to this Account, a ſhort Chronological Table will ſtand thus,

A Chronological Table.

	Years.
From the Creation to the Flood of *Noah* according to the *Hebrew*, which this follows,	1656
From the Flood till *Parthalanus*, ſome ſay but 300, and ſome 1000, at a Medium	0500
From the coming of *Parthalanus* till the great Plague	0300
It is counted waſte	0030
The *Nemedians* or *Gadelians*	0217
Simon Breac and the *Firlbogs*	0036
The *Tuatha de Danims*	0197
The *Mileſians* under *Heber* and *Heremon*	2463
Since the *Engliſh* came hither under *Henry* the 2d	0562
	5961

This

This is a ſhort Account of what the foremention'd Men of Learning give us; and as *Keting* was an *Engliſhman*, and Archbiſhop *Nicholſon* hath taken great Pains in ſearching into the Foundations of our Hiſtory and Records, and hath given a fair Teſtimony of them, and you have given us circumſtantial collateral Evidences and antient Teſtimony to prove that *Ireland* was peopled in thoſe times; I do not ſee but that we have a Right to inſiſt upon it, that it ought to be received, tho' not as a learned Hiſtory, yet as ſuch an imperfect Collection, as could be expected out of ſuch ſcattered and confuſed Materials.

But that you may ſee, that by this, I do not mean that we are bound to believe or receive any one Fable or Lie that is in it, I will give you an Inſtance of one my ſelf, we are far from believing, altho' hitherto it hath been let ſtand as a Character of thoſe imper-

imperfect times, in which the Craft of Knaves impoſed upon the Ignorance of Fools, and even conquered them by ſuch pretended Arts.

The Inſtance that I mean, is that of the *Tuatha de Danims*, the Leaders of which were ſurely as lying Rogues as ever ſpoke with a Tongue.

They pretended that they came from *Greece*, near the City of *Thebes*. That there they had kept Schools and ſtudied Magick, and were ſuch great Maſters of it, that in a War wherein the *Aſſyrians* beſieged *Thebes*, they aſſiſted the *Thebans* ſo far, that by the Power of their Art they raiſed their dead Men to life again; but the *Aſſyrians*, they ſaid, were taught by a skilful Druid, to drive a Stake of the Quigg-tree through the Bodies of thoſe that they buryed, and finding by that Means that their Art was become uſeleſs, they left the Country of *Greece* and went to *Norway*, and from thence

to

to *Denmark*, and were in great Honour in both thoſe Places, but went from thence into *Scotland*; and having kept Schools there ſeven Years, they ſtole away from them privately, but had brought with them into *Ireland* four wonderful things that would be of great Uſe to them; a fatal prophetick *Stone*, that would ſecure the Government to the Prince that was crowned upon it, a powerful Spear, an inchanted Sword, and a Caldron, uſed, I ſuppoſe, in their *Ordeals* to keep innocent People from being ſcalded, tho' they were put into boiling Water in that Caldron.

When they came to the Coaſt of *Ireland*, they ſtole in privately, and perhaps ſeparately by Night, but made them believe that they had caſt a Miſt before the Eyes of the People, that they could not ſee them when they landed, and by that Story they raiſed their Expectation, to believe all that they told them.

Now

Now all this was impudent lying to ſuch a Degree, that it is a Wonder how they could pretend it: But that they were real Men and no Spectres was true, and that they came from *Scotland*, as they ſaid, and had very likely traveled about into other Places, and perhaps were invited in hither by ſome of the People of *Ulſter*, or at leaſt came privately in and found Encouragement amongſt the People, and helped them in their Wars that they had with the other three *Iriſh* Kingdoms, till at laſt they prevailed ſo far, partly by their pretended Skill, and partly by War, that they conquered the *Firlbogs* that had been the laſt Invaders, and continued during the Reign of ſeven Kings: And the diligent and learned Mr. *Fluyd* in his Dictionary, under the Word *Tuatha de Danims*, ſaith, they were the fourth Colony that came to *Ireland*.

Perhaps

Perhaps it will be a little Excuſe for my putting in this Fable, if I add, that the following Hiſtory of that fatal *Stone* tells us, that it was afterward carried to *Scone* in *Scotland*, and that the *Scots* or *Hibernian* Kings were crowned upon it there; and that it was kept there for the Security of the Government, till *Edward* the Firſt conquered *Scotland*, and carried it with him to *London*; and that the Kings of *England* are crowned in it to this Day. And as ſuch Stories do not uſe to loſe by travelling, it is found out now, that it was one of the Stones which were *Jacob's* Pillow, when he ſaw his Viſion, as he went to *Padan Aram*.

But perhaps all this may be Banter, and there may be no Stone at all in that old Chair, that is ſhewn to the People at *Weſtminſter*. But there is no great harm in Peoples believing that there is, and thoſe that have Faith

in

in ſuch Fancies, may perhaps be leſs apt to rebel againſt thoſe *Engliſh* Kings that are crowned in it. But be that as it will, this is the Story that is found in our *Iriſh* Hiſtory about it, and as it hath the Honour of being thought to have ſuch an honourable Place to this Day, I hope I ſhall not be much blamed for continuing this Piece of its Hiſtory, as an Inſtance of the great Folly and Superſtition of that ignorant Age, and the true Popiſh Natives are not much leſs credulous at this Day; and it would be much to be wiſhed, that many of our leſs believing, and more learned Proteſtants, when they caſt out ſuch vain Superſtitions, did not caſt away the Fear of God, and the Belief of our Bible, and God's Providence with it.

But, *a Gadibus ad gangem Pauci dignoſcere poſſunt Rectum a Curvo.*

Papiſt.

Papiſt. You have forgot that this firſt Part, which we have been ſo long upon, was only propoſed as a ſhort Chapter, in Way of Introduction; and that the main Point intended, was to conſider our own later times, and try to find out what is the true Wiſdom, and Duty, and Intereſt, now in our own Day: And therefore let us turn our Thoughts towards that, and loſe no more time in trying to convince Atheiſts, for they dare not believe us, tho' they ſee what we ſay to be true. An Atheiſt is afraid that if God made the World, he will judge it. If he receives the firſt Article of the Creed, he knows he muſt receive the laſt; and that will not agree with his Morals: And as the ſure Argument that we reſt upon, is the infinite Wiſdom of God, which we ſee with our Eyes, both in our Body and Mind, and the whole Creation, and theſe rational hiſtorical Arguments that we have

have uſed, are but corroborating Circumſtances that are pleaſant to good Men, becauſe they ſhew us the Time, and Place, and Manner of this good Work; yet let us leave them, at preſent, and hear what better, or what other Account the Atheiſt himſelf can give us of the Beginning of our Race. If *Adam* was not the firſt Man, who was? If God did not make us, who did? If the World did not begin at, or near, the time when we ſay, when did it?

And the firſt Pretenſion that was ſet up, was, that it had been for ever, from all Eternity. For by Careleſſneſs and Weakneſs, and want of Letters, and from Unwillingneſs to believe the Truth, they had loſt, or pretended to have loſt, the true time of its Beginning; and then they ſaid, it had no Beginning at all, but had always been as it was, even forever. But when they were called upon, to

ſhew

ſhew what Monuments they had left of that long Life that they had enjoyed, and could ſhew no *City* they had built, or War they had waged, or any Invention they had found out, they were forced to give up that Pretenſion: And the long time that hath paſſed ſince, hath ſtrengthened that Argument againſt them, becauſe in the long Navigations that we have made, and many Countries we have found out, we have met with no Kingdom, or Iſland, or any one private Corner, that could give us any rational Proof, that their Anceſtors had been in that Place before the time that *Moſes* told us.

Manetho indeed named *Egypt* for ſuch a Place, but that was the very Nation where *Moſes* was born and brought up, and in the Learning of which he was well skilled, and he would have known that old Hiſtory, if there had been any ſuch, and not have

ſuppoſed the Creation ſo late, in a Place that had Hiſtory ſo much older, and the very Men that *Manetho* named, as having governed forty thouſand Years in it, were Men that had lived after the Flood, and his Dunaſtios muſt be only ſome annual Magiſtrates, or concurrent Governments, and he having lived long after *Moſes*'s time, his pretence, and all others, have been fully anſwered.

And as they can give us no Proof of any Nations or People, before the time our Bible tells us of, they do not pretend to any Beginning that is later: And if they named any later, and told us the Place and Time, we ſhould ſhew our real Hiſtory before it, and they could not ſhew us ſo much as a Pigmy, that had grown up in that Place, in that later time they named.

What other Fancies they may have in their Minds, they dare not name. They dare not ſay the firſt Men dropt

dropt out of the Clouds, for they would have been daſht to Pieces in the Fall. What they ſay about Atoms, is as ridiculous as if they ſhould ſay, they were raiſed up in a Hot-bed. They are the ſillieſt Sect that ever appeared in our Race, and yet there are too many of them, both in your Church, and ours, and they too often daſh us, both Proteſtants and Papiſts, againſt one another. It would be happy for us, therefore, if honeſt Men of both Churches would a little ſlacken their Reſentments againſt one another, and join together againſt thoſe Atheiſtical Principles, and that Wickedneſs that proceeds from them: And, as at this time, we have done ſomething that Way, by ſhewing, that not only the ſouthern known Nations, but even the northern, and even *Britain* and *Ireland* have their Hiſtories, which agree well with, and confirm that noble Account

that *Moſes* hath given us. Let us proceed to our later Periods, that followed from the time of our receiving Chriſtianity, till the coming of *Henry* the 2d into *Ireland*: And that time I ſhall conſider with Pleaſure, becauſe I am ſure you will allow we were all of a Religion then, and the very Name of Proteſtant was not known in *Ireland*, or in *England* either.

Proteſtant. I readily acknowledge that to be true. The Name of Proteſtant was not known in thoſe firſt Ages of Chriſtianity, nor the Name of Papiſts either, in the ſame Senſe that we uſe it now; and therefore I think it will be as well if we two hold our Peace, and let our two Friends that argued the Caſe of our Antiquity, argue this alſo, that we are now to inquire into.

Iriſhman

Iriſhman to the Engliſhman. If you and I are to ſtate the Caſe in diſpute between the two Nations, you ſhall begin the Inquiry, and be the chief Speaker, and if you will be as favourable in judging of the *Liberty* of *Ireland*, as you have been in judging of its *Antiquity*, I think we ought to liſten to and conſider what you ſay; and for my Part, I will be ready to hear Reaſon.

Engliſhman. I will undertake this Part with great Pleaſure, and as it will bring before us that Period of the *Iriſh* Hiſtory, which is moſt for its Honour, and will lay the Cauſe of the *Iriſh* Misfortunes at the right Door, I hope I ſhall be able to convince you of it.

The time that we have before us now, for our Conſideration, is that which paſſed from the Entrance of Chriſtianity into the Nation, till the Pope brought in the *Engliſh*, under Pretence of converting it eleven hundred Years after its firſt coming.

Now, for judging the time of its firſt Entrance, *Tertullian*, *Origin*, and St. *Hierom*, take great Notice, how early the Predictions of the Prophets were fulfilled, and the Command of our Saviour was obeyed, by the Apoſtles preaching the Goſpel to all Nations; and as we hear, St. *Paul*, in his ſecond Epiſtle to *Timothy*, 4th ch. and 17th verſe, declare, that *God had ſtood by him, that his preaching might be fully known, and that all the Gentiles had heard it*; and Archbiſhop *Uſher*, and Dr. *Stillingfleet*, and Dr. *Inet*, and many others, both Proteſtants and Papiſts, declare, that if St. *Paul*'s third Journey, which was into the weſtern Parts, had been written, they doubt not but we ſhould have heard of the Places where he and many others had been: But as Chriſtianity is a ſhort and plain Rule of Faith and Practice, and as four *Goſpels*, and the *Acts* of the Apoſtles, and one and twenty *Epiſtles*

piſtles that are left, and ſome others that have been loſt, were at that time written, when St. *Paul* returned to *Rome*, and was crucified, it may be, they choſe to hold their Hand from more Writing, becauſe thoſe that they had before, were ſufficient for good Men, and many Controveſies had even then ariſen from ſome of St. *Paul*'s Expreſſions, which ignorant and unlearned Men found hard to be underſtood; and without more Writing, the Foundations that they laid being like generous Seed ſown in good Ground, it increaſed ſo faſt, that about the fourth and fifth Centuries, both Chriſtianity and Learning were improved mightily; and the Misfortunes that fell upon the *Engliſh*, one after another about that time, added much to the Increaſe of it; for when the *Engliſh* were driven from their Seats, firſt by the *Romans*, then by the *Picts* and *Scots*, then by *Saxons*, and laſt of all by the *Danes*,

and were forced every time to fly farther weſtward; and finding Hoſpitality and Quiet here in *Ireland*, they carryed the old *Britiſh* Learning and Chriſtianity with them; and when theirs was added to the old Stock, which their Bards and Druids had in their old Schools before, it raiſed their Credit into the Character of *Inſula Sanctorum et Doctorum*, an Iſland of Saints and Scholars.

The time when St. *Patrick* flouriſhed in *Ireland*, was in this Period.

Altho' *Bede* was not of this Country, but a *Saxon*, yet he made his Light ſhine into this, and left us moſt of the Hiſtory that we have, either about this, or *England* and *Scotland*.

Colgan hath given us three large and learned Volumes in Folio of their antient Saints, and named the Days of their Feſtivals, and Places of their Convents and Altars: And altho' following Superſtitions have obſcured and

ſpoiled

ſpoiled their honeſt Characters with more Miracles and Wonders than we Proteſtants can allow of, yet there muſt be Mixtures of good Works with them; and Archbiſhop *Uſher*, Dr. *Inet*, and Dr. *Floyd* the learned Biſhop of *St. Aſaph* have kept a great Number of their Names in Honour; and *Colgan* thought he ſhould be blamed for omitting the Lives of more *Iriſh* Saints than he had recorded; ſee Archbiſhop *Nicholls*'s *Hiſtorical Library*, page 85.

The Names of ſome are *Columba*, *Ædan*, *Finan*, *Chad*, and *Collumkill*, *Peter Lombard* Maſter of the Sentences, and *Johannes Duns Scotus*, uſually honoured with the Title of *Doctor Subtilis*.

Dr. *Mathew Kennedy* in his Preface to the *Hiſtory of the Family of the* Stuarts, reckons two Univerſities, *Paris*, and *Pavia*, that had their Foundations laid by them; and he names alſo many Convents

Convents of learned Men in *England*, *Scotland*, *France*, *Italy*, *Flanders*, *Germany*, and I ſuppoſe he might have added, *Spain*; for there is an *Iriſh* College there, but when erected I know not, but I ſuppoſe later than moſt of the others.

And yet when the Pope gave *Ireland* to King *Henry* the IId, about one thouſand one hundred and ſeventy two, he pretended that it was becauſe they wanted Reformation of Manners.

The Words of the Grant of Pope *Alexander* are, * *That he confirmed the Grant of his Predeceſſor* Adrian, *provided by his Means the barbarous Church of* Ireland *ſhould be reformed and recovered from their filthy Life and abominable Converſation, that as in Name, ſo in Life and Manners, they may be Chriſtians.*

* See Sir *Richard Cox*'s Hiſtory, and *Rapin* p. 5.

They

They are the Pope's own Words; and therefore we may take leave to ask him, what was that filthy Life that he meant? Were they not Chriſtians? Was it not true that the Nation had a great Number of Saints and learned Men, as the general Stream of Hiſtorians and Tradition hath taught us to believe in a conſiderable Degree?

Yes, but they were in Schiſm from the Pope. Thoſe rugged Kings would not pay him *Peter-Pence*, nor releaſe their Clergy from the Power of his Laws and Courts. They kept not their Eaſter at the ſame time, nor in the ſame way that the Pope did; and by that they were known to follow the Rights of the *Greek* Church, which kept it ſelf free from his Uſurpation.

And beſides they were leſs polite, and had little of that gay *Italian* or *French* Air, that the *Normans* had introduced into *England*; nor did they like to be treated in that haughty way, that

that *Auſtin* the Monk treated the *Britiſh* Biſhops with.

Theſe and their Glibs and plain Garments, were the filthy and abominable Crimes which made their Learning and Virtue ſeem nothing in his Eyes, and for the curing of which he brought *Henry* the IId. out of *England*: * And when his Precurſors had come before him, and put thoſe to the Sword that reſiſted, and the King himſelf came after and they all ſubmitted; the Popes Legate, the then Biſhop of *Liſmore*, called a Synod at *Caſhel*, and made juſt ſuch Canons as the Pope had bargained for.

All Eccleſiaſticks, being the Pope's Subjects, as he pretended, ſhould be free, and exempted from the ſecular Powers: That freed them both from King *Henry* and the other four Kings alſo.

* See *Gyraldus Cambrenſis*.

Then

Then all Tythes and other Dues, and under that their *Peter-Pence*, ſhould be paid to the Pope as he had claimed in his Patent.

Some other Canons were made for Form, and by the King's Power and Preſence had the Authority of a ſecular civil Power confirming them; and as ſoon as the Pope's Work was over, before the King could hold a Parliament, or make a Law, or get a Tax, or build a Caſtle, or add one good Subject to thoſe that the Adventurers had brought with them, the King was ſummoned back in haſte to appear in *France* before two Legates of the Pope's, to be judged as the principal Author of *Thomas a Becket*'s Death.

This was a hard Sentence for one paſſionate Word that he had happened to ſpeak, after ſuch great Provocation as he had received from that haughty Prelate; but if he had refuſed, the

Pope

Pope had another Legate with the King's own Son *Henry*, at the Head of an unnatural Army againſt his own Father; and therefore he was forced to bear both his barefoot Journey, and the ſhameful Laſhes they were not aſhamed to give him, and the numerous Slanders that they laid upon his Character; for they loaded him with as many Reproaches as they did the Nation, that he might be thought to have deſerved the Uſage they gave him.

But not to dwell longer upon that Scene, which one cannot think on without Indignation, there was one Piece of Amendment that the Nation did want greatly, and *Gyraldus Cambrenſis* a very learned Man and of an honourable Family, pointed it out to the King his Maſter what it was. No Man of that Age underſtood the State of *Ireland* at that time ſo well as he. He had written the

Topo-

Topography and Chronicle of *Ireland*; and as he had been Secretary of State to the Father, he dedicated his Hiſtory to the Son when he was King; and in his Epiſtle Dedicatory to him, he pointed out his Advice in as plain Words as he durſt expreſs it in, and that was, that he ſhould perfect the Conqueſt that he had begun, and make the four Kingdoms into one. He had ſeen that while *England* was in ſeven Kingdoms it never had reſt, therefore ſaid he, a Kingdom that is an Iſland ſhould have no Marches on any Side but the Sea it ſelf; and for want of its being ſo here, this Iſland had been often times deſolated, and almoſt utterly deſtroyed, and therefore thoſe Diſtinctions ſhould be taken away.

And the Reaſon of this was ſo plain and ſtrong, that his Counſel was kept ſtanding in that Preface as a kind of a Propheſy, and every one of the Catholick Kings, even from the Beginning, followed

followed his Advice as faſt as they could, and partly by War, and partly by Marriages, and partly by Surrenders of the old Heirs, and taking new Grants; and partly by the Acts of Premunire and Proviſors, the Nation was ſetled long ſince by the Catholick Kings themſelves. *Henry* the VIIth, one of the wiſeſt Princes that we have had, put the laſt Hand to the Work, and made the Law called *Poyning's Act*, which ſets the Rules of the Legiſlature at this Day. Every one lives in that Part of the Nation which they like beſt, and the Law knows no Difference. Moſt of the Heirs of the old Crowns chuſe to live in *England* rather than here, and the Nobility are of the ſame Mind, and Gentry alſo, rather too many. I ſee no Body ſhew much Fondneſs for what they had in the old times of Popery but the poor *Iriſh* Commonalty; and their Zeal is not for the Heirs of the *Iriſh* Monarchs,

narchs, but for their Saints, and Croſſes, holy Days, and holy Wells; and thoſe they have at full Liberty; and our own People are ſo far from hindring them, that they are readier to run after them and ſee their Penances and Devotions.

And therefore I know not who is uneaſy, or what we diſpute about. You put it upon me to name Terms of Peace, but I know not what we have to quarrel about. They that conform to the Law, have the Benefit of the Law; and they who are ſo unhappy that they cannot, have Liberty if they behave themſelves peaceably, and that is all we can expect in a divided Land; but time and God's Providence, it is to be hoped, will open Mens Eyes, and make us all wiſer.

Proteſtant. This ſhort Repreſentation hath ſhewn us the Hiſtory of the Beginning and Increaſe of Chriſtianity in *Ireland*, and the Entrance of Popery into it, and the preſent happy State of Peace, which the two Nations are in now, and which I hope will continue, and increaſe; but it touches very lightly the ill uſe that the Pope made of his Power, when he had it; for he ſpoiled It, by turning It all, or almoſt all, into Monaſteries, above three Hundred of them being built, and endowed with large Tracts of Land, which robb'd the Kings of their Subjects, and made the Crown have no Profit out of them.

Nor have you told the Steps and Struggles, by which the Pope's Power was caſt out, and the Repreſentation will be imperfect, till a little of that be added.

Engliſhman. The Battles, by which the Pope was beaten, and his Yoke

was

was broken in *Ireland*, were fought in *England*; for, as *England* had been made the Inſtrument of enſlaving us to the Pope, God's Providence made it the Inſtrument of our Deliverance from his Bondage. The ſame Hand that ſmote, healed us again: And as the ſtating this Matter rightly includes Matter of Law, and as the learned Sir *Jo. Davis*, the King's Attorney General in *Ireland*, in the time of King *James* the Firſt, in his famous Caſe of the Premunire, which is the laſt of his Reports of the Attainder, and Conviction of *Robert Lalor*, who had been the Pope's Vicar General, ſtates this Caſe ſo well, that I believe it will never be repreſented better; with ſuch ſmall Inſertions as will accommodate it to the Caſe here we have before us, I will give it in his Words, in the 87th page of his *Reports*.

Saith he, "The firſt *great* Encroachment of the Biſhop of *Rome* upon the

 Liberties

" Liberties of the Crown of *England*,
" was made in the time of King *Wil-*
" *liam* the *Conqueror*. For before that
" time the Pope's *Writ* did not run in
" *England*. His *Bulls* of *Excommuni-*
" *cation* and *Proviſion* came not hither;
" no Citation, nor Appeals were made
" from hence to the Court of *Rome*.
" Our *Archbiſhops* did not purchaſe
" their *Palls* there, neither had the
" Pope the Inveſtiture of any of our
" Biſhopricks. For (ſaith he) it is to
" be obſerv'd, that as under the *Tem-*
" *poral Monarchy* of *Rome*, *Britain* was
" one of the laſt Provinces that was
" won, and one of the firſt that was loſt
" again; So under this *Spiritual* Mo-
" narchy of the *Pope* of *Rome*, *Eng-*
" *land* was one of the laſt Countries of
" *Chriſtendom* that receiv'd his Yoke,
" and was again one of the firſt that did
" reject and caſt it off.

" Our famous King *Edward* begins
" his Laws with this Proteſtation, That

" it

" it is his Princely Charge, *ut Popu-*
" *lum Domini & ſuper omnia Sanctam*
" *Eccleſiam regat & gubernet, &c.* So
" as the Kings of *England* with their
" own Clergy did govern the Church,
" and therein ſought no Aid of the
" Court of *Rome*. And the Truth is,
" that tho' the Pope had then long
" Hands, yet he did not extend them
" ſo far as *England*; becauſe they were
" full of Buſineſs nearer Home, in draw-
" ing the *Emperor* and the *French* King
" under his Yoke. But upon the Con-
" queſt made by the *Norman*, he took
" the firſt Occaſion to uſurp upon the
" Liberties of the Crown of *England*;
" for the Conqueror came in with the
" *Pope's Banner*, and under it won the
" Battle which got him the Garland:
" And therefore the Pope preſum'd he
" might boldly pluck ſome Flowers
" from it. Hereupon he ſent two
Legates into *England*, which were ad-
mitted and receiv'd by the Conqueror.

But whereas the Pope wou'd have had him ſwear Fealty to him, he rejected the offer. Saith he in his Letter to the Pope, *Fidelitatem facere nolui nec volo, quia nec ego promiſi, nec Anteceſſores meos Anteceſſoribus tuis id feciſſe Comperio.* And Archbiſhop *Lanfranc* giving the Pope an Account of the Pains he had taken to bring the King to it, tells him, *Suaſi ſed non perſuaſi. Lanfranc* was a Traytor for perſuading the King to do it, but he was an *Italian* like *Auſtin*, and therefore his Love was to *Italy*, not to *England*.

William Rufus was of the ſame mind with King *William*, and commanded Archbiſhop *Anſelm* not to fetch his Inveſtiture from the Pope; but *Anſelm* being another *Italian*, and the Pope's Creature, went without the King's leave, and the King ſeiz'd his Temporalities, and became ſo exaſperated at him, that he kept him in perpetual Exile during his Reign.

In

In *William Rufus*'s ſhort Reign therefore, the Pope got nothing that I meet with: But in the Reign of *Henry* I. his Succeſſor, he gain'd the great Point of the *Patronage* and *Inveſtiture* of Biſhops. The King did not part with it eaſily, but wrote the Pope Word, * *Quod, me vivente, & deo auxiliante Dignitates & uſus Regni noſtri non minuentur: Et ſi ego (quod abſit) in tanta me dejectione ponerem, Magnates mei, imo totius Angliæ Populus id nullo modo pateretur.* That as long as he had Life, and God bleſſed him, he would never ſuffer the Rights and Honours of his Country to be diminiſh'd. And if I, ſaid he (which God forbid) ſhou'd be ſo mean ſpirited as to ſuffer it; neither my Nobility nor People would ſtand by and ſee it. Beſides this, *William de Warrenaſt*, the King's Procurator in the Court of *Rome*,

* Hiſtor. Joranalenſis M. S. in Archiv. Rob. Cotton, Eſq; Acer.

told the Pope, " That the King wou'd " rather loſe his Kingdom, than loſe " the Donation of Biſhopricks." The Pope anſwer'd, " Know you preciſely, " Sir, I ſpeak it before God, that for " the Redemption of my Head, I wou'd " not ſuffer him to enjoy it." But for all this gallant Reſolution of the King, the crafty Pope, by good Words and Promiſes, that he never perform'd, as of ſending no more Legates into *England*, &c. found means to bring the King over to his Mind. And *Matth. Paris* tells us, that in the Synod holden at *London*, in the Year 1107. a Decree was made, *Cui annuit Rex Henricus*, that from henceforth, *nunquam per donationem Baculi Paſtoralis vel Annuli quiſquam de Epiſcopatu vel Abbatiâ per Regem vel quamlibet Laicam manum inveſtiretur in Angliâ.*

The third Point that the Popes gain'd, was *Appeals* to *Rome* from *Pro-*

Provincial Councils. That he got in King *Stephen*'s Time, when the Land was ſo full of civil Diſſentions, that it was well nigh waſted. And yet the Pope's Scribblers wou'd make us believe, that if we have but him at our Head, we ſhall fall out no more.

The fourth Advantage the Pope gain'd, was, the Exemption of the Clergy: Of which Sir *John Davis* ſpeaks in this Manner, "*We* are now come "to King *Henry* II. in whoſe time "they made a farther Encroachment "upon the Crown, whereby they en-"deavour'd to make him but *Half* a "King, and to take away *Half* his "Subjects, by exempting all Clerks "from Secular Power. And this Point alſo the Pope carried, but not over eaſily. The Archbiſhop, *Thomas Becket*, who defended the Cauſe had his Brains beaten out about the Altar. And the miſerable *King*, for Penance went ſeveral Miles bare-foot to *Canterbury*; was there whipp'd

whipp'd by the *Monks* of that Place, and then kiſs'd the Knee of the Pope's Legate in Token of his Humiliation. And yet Papiſts take Popery for its Peace and Quietneſs.

The Popes have now got four great Points from the Crown, *Sending Legates*, *Patronage* of *Biſhopricks*, *Appeals* to *Rome*, *Exemption of the Clergy*; beſides the *Peter-Pence*, Tenths, Firſt-Fruits, Profit of Indulgences, Pardons, Diſpenſations, Canonizing Saints, Sale of Relicks, Government of Monaſteries, Priories, and Nunneries, which I paſs over with only this ſhort mention. There was nothing elſe left for him to deſire, but the *Kingdom* it ſelf; and that he got in the next Reign but one, that of King *John*. With the Help of ſuch *French* and other Forces as he brought from Abroad, and ſuch Knaves and Bigots as he found at Home; the King was reduc'd to that Miſery, that (to return again

again to the Words of the learned Attorney-General 'fore-quoted) " With " his own Hands he gave the Crown to " the Pope's Legate, and by an Inſtru- " ment, or Charter, ſeal'd with a *Bull*, " or Seal of Gold; he granted to God, " and the Church of *Rome*, the Apo- " ſtles *Peter* and *Paul*, and to Pope " *Innocent* III. and his *Succeſſors*, the " whole Kingdom of *England*, and " the whole Kingdom of *Ireland*, and " took back an Eſtate thereof by an " Inſtrument ſeal'd with *Lead*; yield- " ing Yearly to the *Church of Rome*, " over and above the *Peter-Pence*, a " thouſand Marks Sterling, *viz.* ſeven " hundred Marks for *England*, and three " hundred Marks for *Ireland*, with a " flattering, *ſaving* of all his Liberties " and Royalties. The Pope had no " ſooner gotten this Conveyance, tho' " it were void in Law, but he excom- " municated the *Barons*, and repealed " the *great Charter*, affirming that it

" contain'd

" contain'd Liberties too great for *his*
" Subjects, calls the King his Vaſſal,
" and theſe Kingdoms St. *Peter*'s Pa-
" trimony; grants a general Bull of
" Proviſion for beſtowing of all Ec-
" cleſiaſtical Benefices, and takes up-
" on him to be abſolute and imme-
" diate *Lord* of all, &c.

And altho' when things are at the worſt, they uſually ſoon mend; yet our Amendment did not come quickly. All the Remainder of King *John*'s *very long* Reign, and during the Reign of *Henry* III. his Son; the Pope ſcorning to be content with his thouſand Marks,
" endeavoured to convert all the Pro-
" fits of both Lands to his own Uſe,
" as if he had been ſeiz'd of all in De-
" meſn: For whoſoever will read
" *Matth. Paris* his Story in the time
" of King *Henry* III. will ſay theſe
" things ſpoken before, were but the
" *Beginnings of Evils*: For the Exac-

" tions

" tions and Oppreſſions of the Court " of *Rome* were ſo continual and in- " tolerable, as that poor Monk who " liv'd in thoſe times, tho' otherwiſe " he ador'd the Pope, doth call *Eng-* " *land*, *Balaam*'s *Aſs*, Laden, Beaten, " and enforc'd to ſpeak; doth call the " Court of *Rome*, *Charibdis* and *Bara-* " *thrum Avaritiæ*; the Popes Collec- " tors, Harpies; and the Pope him- " ſelf, a *Stepfather*; and the Church " of *Rome*, a *Stepmother*, *&c.* He ſaith, " his Exactions were worſe than *Iriſh* " *Cuttings*, being ſometimes the Tenth, " ſometimes the Fifteenth, and ſome- " times the Third, and ſometimes " the Moiety of all Goods, both of " the Clergy and Laity, under colour " of maintaining the Pope's Holy War " againſt the Emperor and *Greek* " Church, who were then ſaid to be in " Rebellion againſt their *Lady* and " Miſtreſs the Church of *Rome*. Then began *Lombard-ſtreet* to take its Name from

from the *Lombard* or *Italian* Bankers who return'd our Money into *Italy*. But which way any part of it came back again, no Hiſtory teaches.

We are now got to the Year 1272, and have ſeen the Steps by which the Popes grew to their Exorbitant Power and Greatneſs: We muſt now happily turn our Faces back again, and view the Steps by which our Forefathers got their Bondage off and recover'd their Freedom.

If we let the two Popiſh Authors that I have to deal with, judge for us, we muſt ſtay two Centuries and a half longer, till *Henry* VIII. and *Luther*. For as they think they have ſome Scandal that will ſtick there, they are loth to look farther backward, than thoſe two. *Luther*'s *Primo Solus eram*, they repeat often over. But we muſt deſire them to go 245 Years farther, till they come to the valiant and wiſe Prince *Edward* I.; for he was our firſt ſucceſsful and

victorious Leader againſt the Popes Enchroachments: And if all Reformers be Hereticks, as my two Authors delight to call them, our ever honourable *Edward* I. muſt ſtand in the firſt Rank, as their renow'd Captain.

And that this Part may have the ſame Weight with you with the reſt, I will give it you in the Words of the ſame judicious and learned Author, in the ſame Report of the *Præmunire*.

" Thus we ſee the Effect of the *Popes* " pretended *Juriſdiction* within the Do- " minions of the King of *England*; we " ſee to what Calamity and Servitude it " then reduced both the Prince and " People. Was it not therefore high " time to meet and oppoſe thoſe Incon- " veniences? Aſſuredly, if King *Ed-* " *ward* I. who was the Son and Heir of " *Henry* III. had inherited the Weak- " neſs of his Father, and had not re- " ſiſted this Uſurpation and Inſolence " of the *Court of Rome*, the *Pope* had been

" been Proprietor of both theſe Iſlands,
" and there had been no King of *Eng-*
" *land* at this Day.

" But King *Edward* I. may well be
" ſtiled *Vindex Anglicæ Libertatis*, the
" *Moſes* that delivered his People from
" Slavery and Oppreſſion: And as he
" was a brave and victorious Prince; ſo
" was he the beſt *Pater Patriæ* that
" ever reign'd in *England* ſince the
" *Norman* Conqueſt, till the Corona-
" tion of our Gracious Sovereign. At
" the time of the Death of his Father
" he was abſent in the War of the Holy
" Land, being a principal Comman-
" der of the Chriſtian Army there,
" ſo as he returned not before the ſe-
" cond Year of his Reign. But he was
" no ſooner return'd and crown'd, but
" the firſt Work he did, was to ſhake off
" the Yoke of the *Biſhop of Rome*. For
" the Pope having then ſummon'd a
" general Council, before he would li-
" cence his Biſhops to repair unto it, he

took

" took of them a ſolemn Oath, that
" they ſhould not receive the Pope's
" Bleſſing. Again, the Pope forbids
" the King to war againſt *Scotland*;
" the King regards not his Prohibition.
" He demands the firſt Fruits of Eccle-
" ſiaſtical Livings; the King forbids
" the Payment thereof unto him. The
" Pope ſendeth forth a general Bull,
" prohibiting the Clergy to pay Sub-
" ſidies or Tributes to temporal Prin-
" ces: A Tenth was granted to the
" King in Parliament: The Clergy
" refuſed to pay it: The King ſeizes
" their Temporalities for their Con-
" tempt, and got Payment notwith-
" ſtanding the Pope's Bull. After this
" he made the Statute of *Mortmain*,
" whereby he broke the Pope's chief
" Net, which within an Age or two
" more would have drawn to the
" Church all temporal Poſſeſſions of
" the Kingdom, &c. Again, one of
" the King's Subjects brought a *Bull*

" *of Excommunication* againſt another,
" the King commandeth he ſhould be
" executed as a Traytor, according to
" the antient Law. But becauſe that
" Law had not of long time been put
" in Execution, the Chancellor and
" Treaſurer kneeled before the King
" and obtain'd Grace for him, ſo as he
" was only baniſh'd out of the Realm.
" And as he judged it Treaſon to bring
" in *Bulls of Excommunication*, ſo he
" held it a high Contempt againſt the
" Crown, to bring in *Bulls of Proviſions*, or *Briefs of Citation*, and ac-
" cordingly the Law was ſo declared in
" Parliament, 25 *Edw.* I. which was
" the firſt Statute made againſt *Proviſors*, the Execution of which Law,
" during the Life of King *Edward* I.
" did well nigh aboliſh the uſurped Juriſdiction of the Court of *Rome*, and
" did revive and reſtore again the antient and abſolute Sovereignty of the
" King and Crown of *England*.

" His

" His Succeſſor, King *Edward* II. " being but a weak Prince, the Pope " attempted to uſurp upon him again; " but the Peers and People withſtood " his Uſurpation. And when that " unhappy King was to be depoſed; " among many Articles framed againſt " him by his Enemies, this was one " of the moſt heinous, that he had " given Allowance to the Pope's *Bulls*.

Our Heroick King *Edward* III. carried on the ſame Cauſe againſt the Pope; and added new Laws againſt Proviſors and Appeals; and enacted the famous Statute of *Præmunire*. And the Biſhops and Clergy join'd in that Law, as well as the *Temporal* Barons. And tho' the Pope of that time call'd it an *Execrable* Statute, he could not get it off.

I might here, before I deſcend lower, ſhew what noble Oppoſitions were made to the Pope's Power, in

other Nations, both about the ſame time, and before it.

The *Greek* Churches were ſo wiſe, as to keep themſelves from under his Yoke; and never let their Wealth come into his Coffers, or their Perſons into his Priſons. Whenever he excommunicated them, they paid him in his own Coin, and excommunicated him in Requital.

As fierce a Party-Quarrel as was ever known amongſt Mankind, (that of the *Guelphs* and *Ghibellines*) was rais'd to its Height, by their Zeal in defending and oppoſing his Encroachments.

The Emperor *Henry* V. impriſon'd the Pope. And *Charles* V. after him, did the ſame, and burnt *Rome* about his Ears.

The Quarrels betwixt *France* and the Popes, make a large Part of their Hiſtory in all Ages.

The

The *Venetians*, and moſt Nations near, live with him by *Concordats*, rather than *Subjection*.

Two General Councils (*Conſtance* and *Piſa*) deny'd his Infallibility, declar'd a general Council above him, and exerted their Authority ev'n to actual Depoſition.

Many a poor Martyr ſuffer'd, or rather many Thouſands were murder'd and butcher'd, for oppoſing his groſs Errors: And amongſt our ſelves, Sir *John Old-Caſtle*, Sir *William Sawtree*, *Wickliff*, *Badly*; and afterwards more, and with fewer Mixtures of Error, as Knowledge increas'd.

For, a little before the Time of *Henry* VIII. and *Luther*, Learning began to prevail, and Printing was diſcover'd, and a Spirit of Reformation was found in many Nations at the ſame time: And the *Pope* ſhuffling with *Henry* VIII. in the Caſe of his Marriage; that, and theſe terrible Encroachments I have

reckon'd up, made him think it neceſſary to throw off, and extinguiſh his Power in *England*. Tho' he had written for him in his Youth, and had had the Pope's Compliment of *Defender of the Faith*; yet being vex'd with his Delays, he wou'd bear them no longer.

He look'd back to the Beginning, and ſearch'd the Caſe to the Bottom: And not only he, but his Parliament and Convocation, upon mature Deliberation declar'd, as it had been often declar'd before, that the Pope's Power in *England* was an Uſurpation; our Nation Free; our Crown Imperial; with full Authority to do Juſtice, without having Recourſe to any *Foreign Power*, or *Potentate* whatever.

They did nothing to break Chriſtian Communion even with the *Pope* himſelf, conſider'd as a Neighbour-Biſhop: Much leſs did they intend to divide themſelves from the *Catholick* Church. They made a ſolemn Proteſtation of the con-

contrary; and for that Reaſon, they, and the free Princes that join'd with them, were call'd *Proteſtants*, from their *Proteſting*, that they appeal'd only from a Council, in which the Members were ſworn to maintain the Pope's Power; but were ready to lay their Cauſe before any Council, that were truly General, Free, and Impartial.

Our Nation went ſo far towards agreeing even with the Pope, that a Temper was found out; and upon his remitting ſome of his exorbitant Claims, Terms of Accommodation were ſettled: But as God's Providence was in it for our Good, he caus'd the Wind to keep back the Ship that carry'd the Agreement, two Days beyond the appointed time; and the raſh Pope had let his Thunder fly before the Ship arriv'd, and wou'd not be perſuaded to recal it.

If that *Pope* had indeed believ'd, that his Excommunication had really put the Nation out of a State of Salvation, I

have ſo much Charity for him, as to think, that he wou'd have revoked his Sentence: But as he knew very well, that it did us no harm; and the Agreement being ſuch, as cut his Power and Profits ſhort; he choſe to let things ſtand as they were, in hope that one time or other he might make a better Bargain.

Now be not partial againſt your own Country, but conſider fairly, what became our Nation to do in this Caſe. Should a noble Nation, and imperial Crown, have truckled longer to a Foreign uſurp'd Power, which was fifteen hundred Miles from us, and had no Right over us? Tho' his Encroachments had drain'd the Wealth of the Nation more than a *Conqueſt*, ſhou'd we ſtill have gone on to bear it? Our wiſe Forefathers were reſolv'd they would not; but as their Forefathers had broke off *Part*, they reſolv'd to throw off the *Remainder* of his Bondage.

Tho'

Tho' the wealthy Pope had his Champions, that call'd us *Schiſmaticks* and *Hereticks*, and rattled over *Canons* and *Councils*, and abus'd Texts of Scripture, (as your modern Authors do now) they were grown wiſer than to be frighted by them. As they ſaw many Kings, and Emperors, and excellent and large *Churches* deſpiſe his cauſeleſs Curſes, they were not afraid to do the ſame: And therefore aſſerted their Right, not as a *New Claim*, but as that which originally was, and always ought to have been, the State of the Nation.

THE

THE CLOSE.

THIS Eſſay that I here offer to the Reader is but an unfiniſh'd Work, wrought up in haſte, and I have ſeveral Materials by me which, I hope, will give farther Light and Confirmation to many things in it, if they be wanted; but as I hope there is ſomething in it already, that will be acceptable, and encourage ingenious Men to have their Eyes upon the ſame Subject as Opportunity falls in their way, I will take leave to aſſure them, that they will not readily find any Subject in which they will feel

feel in their Minds more virtuous Motives of paying very noble Debts of Duty, both to our Fathers and Anceſtors that have been before us, and our Poſterity that are coming after us, and our Princes, Noblemen and fellow Countrymen that enjoy the Lot of Life along with us.

For as Hiſtory is a Means of Inſtruction the moſt adequate to Man's Reaſon, *Tully*, as noble a Genius as any our Nature hath brought forth among the Heathens, teaches us, *Hiſtoria eſt Temporum teſtis, Lux Veritatis, Vita Memoriæ, Magiſtra vitæ, et Nuncia Antiquitatis.* Hiſtory, ſaith he, *Is the Witneſs of times paſt, the Light of Truth, the Life of Memory, the Guide of Life, and the Herald of Antiquity.*

Our *Holy Bible*, of the *Old Teſtament*, is a Hiſtory of a very learned and wiſe Nation, written by *Moſes*, who was not only a Prophet of God, but the wiſeſt and oldeſt of all Hiſtorians.

Our

Our *New Teſtament* is the Hiſtory of the firſt planting and ſetling our holy Chriſtian Religion in the World, and founding Chriſt's holy Churh for the Preſervation of it.

All theſe together, do not only furniſh us with ſound Knowledge of all difficult things from the Experience of them, as paſſed and were judged by wiſe Men, but they give us a beautiful Proſpect of the World itſelf and of our own Race, as it hath grown up from low Beginnings, to that improved State of Knowledge and Safety in which by God's Bleſſing we enjoy it now; that as the Stars in the Sky make the Sight of the Firmament more pleaſant to us every time we lift up our Eyes to ſee it, ſo the Hiſtorical Repreſentations of what hath paſſed in the World make our View of paſt Ages more pleaſing and inſtructive by the Examples and Effects both of Wiſdom and Diligence, and Piety and Virtue. It will not only

ſhew

ſhew us how *Solomon* built the firſt Temple for a Houſe of God's Worſhip, and found his Bleſſing both in Wiſdom and Riches; but in the ſecular Hiſtory it will ſhew us, how by Diligence the firſt King of *Ninnive* layed the firſt Stone of the firſt City; but how *Sardanapalus* the laſt, by Vice and Sloth brought himſelf into ſuch Miſery, that he was forced to ſet Fire to his own Houſe, and burn himſelf and his Concubines in the midſt of it.

With reſpect to that Benefit which *Tully* in that fore-quoted Place mentioned laſt, it was the Herald of Antiquity, and which I am trying to recommend in this little Eſſay: It is ſo far from being a Piece of Vanity, that it is of great Moment in the greateſt Affairs of Life, and the moſt ſolemn Aſſemblies, and amongſt the wiſeſt Men. The laſt mentioned Biſhop *Floyd* takes Notice, how ſtrenuouſly King *Edward* the Iſt. and his Parliament

ment maintained both the Antiquity and Right of *Brutus* in his Conteſt with *Scotland* before *Bonifice*: And again, How *Henry* the IIId. and his Orators or Ambaſſadors juſtified his Right and Precedence in the Council of *Conſtance*, becauſe *Ireland* was an elder Kingdom than *France*, and was then annexed to the Kingdom of *England*. See not only the laſt mentioned Biſhop, but Sir *Richard Cox* in his Preface to his Hiſtory, and Mr. *Molyneux* in the 42d page of his *Caſe of* Ireland *Stated*.

Our Prince upon the Throne hath the Honour of wearing the Imperial Crown of four antient Kingdoms, happily joined in ſuch convenient Bonds of Union, that if any Pretender ſhould dare to diſturb his Peace, they would vie with one another which ſhould be foremoſt to defend him, and as the Honour of the Nation raiſes the Courage of our Soldiers in defending him with their Swords,

Swords, our Hiſtorians ſhould be as ready to defend him with their Pens.

And as four ſuch Kingdoms afford a Nobility and Gentry, many of which, *mutatis mutandis*, may without Vanity receive that noble Complement that *Horace* gave his Patron,

Mecenas Atavis edite Regibus.

The preſerving thoſe Hiſtories by which thoſe Complements muſt be ſupported, muſt be a Pleaſure to any one who is ſo eaſy in his Circumſtances that he hath ſpare time to beſtow in ſuch pleaſing Studies.

And to teach our Poſterity how we began upon Earth, as far as we know, and what will be for their good, and what will deſtroy them; in what can we ſpend our Pains better?

And as we have Motives in abundance to this Study, we have Encouragers alſo that may incline us to it. Our Nobility and Gentry are as free in promoting ſuch Works, as our Hearts can wiſh to have them.

They ſubſcribe readily toward the Charge, both of tranſlating, and new printing all the Valuable old Books, both in *Greek* or *Latin*, or any other Language.

But great Care muſt be taken that they be not cheated of their Money with fine Pictures, pompous Traſh, and reprinting that which never deſerved to have been printed at all.

We muſt judge, and diſtinguiſh, and ſeparate the True from the Fabulous, not try how much we can find, but how well proved and ſolid; and what is dubious, let it reſt till more light comes to it.

As we have noble Motives, and fair Encouragements, ſo we have Captains, and

and Leaders before us, whom it will be an Honour to follow.

Beſides thoſe that I named before, the learned Biſhop of *London*, if our Advertiſement do not deceive us, hath lately put out a new Edition of *Cambden's Britannia.*

I have before me the Antiquities of *London*, by the very learned Dr. *Stillingfleet*, the then Biſhop of *Worceſter*, and as in that the Reader will ſee a great deal of Knowledge of the State of the old Towns in *England* before *Julius Ceſar*, and as I was ſhorter than I ought to have been before, when I ſpoke of *Britain*, I will quote one Leaf here, out of the ſaid learned Dr. *Stillingfleet*, page 540, where having intimated his Opinion, that " *Hanno's* " Voyage had not diſcovered far be- " yond *Hercules Pillars*, becauſe *Cerne* " (an Iſle in the *Atlantic* Ocean, ſup- " poſed the ſame that we call *Madera*) " was no farther beyond them on the

" *African* Coaſt, than it was from
" *Carthage* to them, He adds, I will
" not deny that *Himilco* came far-
" ther this Way, at the ſame time,
" being ſent out for Diſcoveries: But
" all the Account we have of that, is
" what is preſerved in *Feſtus Avienus*,
" who profeſſeth to follow the *Punic*
" Annals, where he mentions *Oeſtrim-*
" *nides*, rich in Lead and Tin, full of
" People, who were skilful in Trading,
" near the Iſland of the *Hiberni*, and
" that of *Albion*: and that it was four
" Months Voyage from *Carthage* thi-
" ther. Now, ſaith he, if *Feſtus*
" *Avienus* may be credited, *Himilco*
" firſt diſcovered theſe Iſlands which
" were diſtant from *Britain*; and *Al-*
" *bion* was the Name in the *Punic*
" Annals.

He proceeds; " It is aſſerted, by a
" late learned Writer of our own
" (meaning Mr. *Sheridan*,) that *Britain*
" was wholly unknown of old to the

" *Greeks*,

" *Greeks*, and that the very Name
" of *Britain* cannot be found in any
" *Greek* Writings before *Cæſar*'s time.
" An Aſſertion, ſaith he, I could not
" read without Wonder, conſidering
" the *Greek* Authors, mentioned by
" *Strabo*, and *Pliny*, who writ con-
" cerning it; ſuch as, *Timæus*, *Iſido-*
" *rus*, *Characenus*, *Pytheas*, *Dicear-*
" *chus*, *Eratoſthenes*, *Poſidonius* and
" *Polybius*. It is true, continues he,
" their Works, are now loſt, and *Strabo*
" finds fault with ſeveral things ſaid
" by them; but what then? Doth
" this prove that *Britain* was not then
" known to the *Greeks*, becauſe their
" Works are not now to be found?
" Did they ſay nothing true, becauſe
" they ſaid ſome things that were not?
" And yet even *Pytheas* of *Marſeilles*
" is now juſtified in what *Strabo* moſt
" accuſes him of, *viz.* his Deſcription
" of *Thule*. A preſent ingenious and
" learned Perſon (*Olaus Rudbec At-*

 " *lantic*,

" *lantic*, c. 19.) hath undertaken to
" juſtify *Pytheas* therein, that, he ſaith,
" one might have ſuſpected ſome mo-
" dern Geographer had inſerted it in
" *Strabo*. But from hence it appears,
" that *Britain* was known to the *Greeks*
" before *Cæſar*'s time; and therefore it
" ſeems to be a Piece of Artifice in *Cæ-*
" *ſar*, to pretend ſo great Ignorance of
" *Britain* when he came hither, thereby
" to heighten the Glory of his Enter-
" prize.

" Having thus ſhewed, that there was
" a ſufficient Trade even in *Britain*, to
" found ſuch a mixt Collony of *Romans*
" and Natives at *London*, and that it was
" the Metropolis where the *Roman* Go-
" vernour had his Reſidence; I proceed
" to the third Inquiry, concerning the
" Temple of *Diana*. So far the learn-
ed and judicious Biſhop *Stillingfleet*.

This which *Feſtus Avienus* hath left concerning the *Æſtrimnides*, and the Iſland *Hiberni*, and *Albion*, and the

Punic

Punic Annals, join'd with what the *Iriſh* Hiſtory mentions of *African* Pyrates infeſting the Coaſts, give conſiderable Strength to one another, ſo much as may make us let it ſtand in a traditionary Hiſtory, that can ſometimes ſwell a Sea Rover into a Giant, and a few Pyrates into an Army; and to make us amends, at other times, they will be as far below the Truth, and yet in both of them they may ſpeak of it, according as it appears to them, and could not have appeared ſo, without being true in Part, and having conſiderable degrees of Truth in them.

Iriſhman. To *England* this a conſiderable Teſtimony of Antiquity, and cannot be left upon the Teſtimony of a better Witneſs than Dr. *Stillingfleet*; But I doubt we in *Ireland* ſhall not find much Help out of *Cambden*: For Sir *James Ware* in the 5th page of his Antiquities of *Ireland*, hath theſe Words. " *From* Nennius *the moſt*

" *learned* Cambden *rightly collects,*
" *that the coming of these People* (*us*
" Iriſh *he means*) *ought to be drawn*
" *back from their pretended great An-*
" *tiquity to later Ages, and not without*
" *Reaſon; for Affairs of thoſe elder re-*
" *mote times, like things that at a great*
" *Diſtance, are ſcarce diſcernable, are*
" *obſcured by their great Antiquity, and*
" *indeed are often altogether undiſcove-*
" *rable, as the Learned know.*

Engliſhman. Sir *James Ware* doth quote *Cambden* for that Saying, and I am afraid that Saying did tempt *Keting* to leave five hundred Years out of the *Iriſh Regnal*, for he confeſſes that he did ſo, as you may ſee in *Peter Walſh*'s Proſpect of *Ireland*, page 501: But he ſhould not have done ſo, but have let it ſtand as he found it in the Catalogue of *Iriſh* Kings, and then it would have agreed, as near as can be expected, with other antient Computations, whereas now it falls ſhort, and yet

yet we know not how, or where to lengthen it, nor dare we touch it, for ſuch Computations ſhould be ſacred.

But tho' I will not dare to touch it, I muſt lay it down as an unfortunate Error in *Cambden*, and as it is grounded upon a plain Miſtake, and may do farther Harm, if not taken Notice of, I deſire the Reader to conſider it with Care. The Miſtake is in taking Time and Place to to be alike, whereas they are perfectly different, and do not agree in one Quality.

Place or *Space* is an Object of the Eye; Time is inviſible, and was never ſeen by any Eye at all.

Diſtance of Places requires Light to ſee them, Time is remembred by Memory in the Midnight Darkneſs, as well as at Noon-day.

Time paſſes away as ſwift as the Sun, and yet every Minute as ſoon as paſt, becomes a *Punctum ſtans* that preſerves the Verity, the Praiſe or Diſpraiſe, the Merit or Demerit of all Actions that were done upon it, as if they were all written upon brazen Pillers, and they will all ſtand ſtill to Eternity, and as long as ever they are kept written and renewed.

And therefore with the Favour of *Cambden*, for whom I have the ſame Honour that all other good Men have, I will take leave to ſay, that the Learned know the direct contrary to that Aſſertion of his to be true. Truth, as I have ſaid before in one of my *Poſtulata's*, is eternal. *Litera Scripta manet.* The firſt Chapter of *Geneſis* is as true now as when *Moſes* wrote it. Mr. *Cambden's* own noble Collections of old Hiſtory, are as true as they were upon the Day when he put them out. An old Hiſtory new written gains

a new Youth, and may have concurrent circumſtantial Evidence, and even increaſe Probabilities into Demonſtations; and as too many of the Moderns are too much inclined to lay the Fault of their own Lazineſs upon the length of time, and one ingenious Man hath written a Book to prove that the Hiſtory of Chriſtianity, altho' in Compariſon but a late thing, yet hath already laſted as long as Hiſtorical Truth uſes to continue, This little Eſſay is to expoſtulate with thoſe that are in that way of thinking, and beg of them to conſider what they are doing, and what will be the Conſequence if they ſhall go much farther in their Miſtaken way.

Many noble Truths that were once well known, I doubt, are already ſo far loſt, that it will be impoſſible to renew them: The very Notariety of the Reality made them fancy they would continue known without Man's Care

Care to preſerve them; and yet now they are ſo far gone that it is too late to look after them; many others are upon the Brink of Oblivion, and will ſoon be out of Sight: For tho' printed Hiſtories gain an Eſtabliſhment as ſure as if they were written in all Places upon brazen Pillars, yet Man's Memory and oral Traditions have no ſuch Powers, but vaniſh when the Breath of Man goes out, and have not ſo much as a Metaphyſical Exiſtence to preſerve them.

Theſe are the Hiſtorical Doctrines that we muſt explain, defend, and propagate amongſt Mankind.

St. *Luke* was ſo ſenſible of it, that he took great Care in the very Beginning of his Goſpel to regiſter both the Time and Place of the Appearance of St. *John* and our Saviour, that it might be known that he was not writing Fables or a Hiſtory of Apparitions, but of real and true Men,

and

and Matters of Fact, and not Works of Imagination.

1ſt Chap. of St. *Luke*, 5th Verſe, ſaith he; *There was in the Days of* Herod, *the King of* Judea, *a certain Prieſt named* Zacharias *of the Courſe of* Abia, *and his Wife was of the Daughters of* Aaron, *and her Name was* Elizabeth.

2d Chap. 1ſt Verſe. *And it came to paſs in thoſe Days that there went out a Decree from* Cæſar Auguſtus *that all the World ſhould be taxed, and this Taxing was firſt made when* Cyrenius *was Governor of* Syria.

And in the 3d Chap. 1ſt Verſe, ſaith he; *Now in the fifteenth Year of the Reign of* Tiberius Ceſar, Pontius Pilate *being Governor of* Judea, *and* Herod *being Tetrarch of* Galilee, *and his Brother* Phillip *Tetrarch of* Iturea, *and of the Reign of* Trachonitis, *and* Lyſanias *Tetrarch of* Abilene, Annas *and* Caiphas *being the High Prieſts, the*

the Word of God came unto John *the Son of* Zacharias *in the Wilderneſs.*

As the things that they had to deliver were great and high, he told them the time when, and the Place where the things were done, that both Friends and Enemies might ſearch and look, and ſatisfy themſelves of the Certainty of thoſe things that they delivered to them. And they did both ſearch and inquire at the time when the things were well known, and finding them true, they lay'd down their Lives for Witneſs and Teſtimony to us who have not the Opportunity of ſeeing them: And if they were true then, they are true now, but we cannot expect they ſhould be done over again in every Age that came after: That is not the way of God's Government of the World in other Matters.

And if they were to be done over again, thoſe that do not believe now upon

upon this rational and ſufficient Evidence, very likely would not believe them upon that ſecond Satisfaction, if it was given: For all Men did not believe then; but thoſe that were wiſe and good, and durſt hear the Truth tho' it condemned their worldly and evil Lives, received it with Humility and Faith and Obedience, and recommended it from their Expe-rience to us that came after them. And thoſe that are not able to make a Judgment of this Kind of Evidence, have other Kinds of Witneſs both without and within them, and all honeſt Men have as much before them as will be ſufficient to make them good, if they take Care of their ownBehvaiour.

THE END.

The

The Apoſtles Creed.

I Believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jeſus Chriſt, his only Son our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried: He deſcended into Hell; the third Day He roſe again from the Dead, He aſcended into Heaven, and ſitteth at the right Hand of God the Father Almighty; from thence He ſhall come to judge the Quick and the Dead.

I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life everlaſting. *Amen.*

Artiklee do Chredee.

K *Redim an Dia an Taar Oolechuahdach, Kruior Neav agus Talvan.*

Agus a Neeſa Kreesd een Vacſan ar Tierna, do gava on Spirad Neev, do ruga les an Ɔi Muire, *duling pais foy* Foint Filaid, *do Keaſa, fuair Bas, agus Havlaka, Chuai ſhios go Hifrinn, D'eree a ris an tres La o na Marveev, Chuai ſuas ar Neav: Agus ata na hui ar Laiv yhes De ar Naar oolechuachdee; as ſhin tiucfaſe do havart Vrehe ar Veohiv agus ar Varveev.*

Kredim ſan Spirad neev; a neev Eglus Chatolik, Kumon na Neev; Maihav nam Pekka; Eſheree na Kolla, agus a Vea varanach. Amen.

A

SERMON

Preached at

St. *EDMUND's-BURY*,

On the First of *May*, 1707.

Being the Day of

THANKSGIVING

FOR THE

UNION

OF

ENGLAND *and* SCOTLAND.

Publish'd at the Request of the Corporation.

By FRANCIS HUTCHINSON, D. D.
Minister of St. *James's* Parish in St. *Edmund's-Bury*.

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PSALM LXVIII. *ver.* 8.

He is the God that maketh Men to be of one Mind in an Houſe, and bringeth the Priſoners out of Captivity, but letteth the Runnagates continue in Scarceneſs.

HE *is the God that maketh Men to be of one Mind in an Houſe*: That is the Part of the Verſe that I ſhall make the Subject of my Diſcourſe; and for the underſtanding of it, we muſt know, that there are many things, which according to the uſual way of ſpeaking, are Works of Men; and yet being things that God aimed at in his Creation, and continually promotes by his Power and Providence, are juſtly aſcribed to God,

as being more his, than theirs that are the Actors of them.

The Works that I mean are ſuch as theſe; doing Judgment; diſcharging the high Truſt of Government according to that Equity and Reaſon that God requires; puniſhing the Evil, and encouraging the Good; teaching the Ignorant either in Youth or old Age; breaking the Bonds of Oppreſſors, and letting the injured Captives or Priſoners go free; preſerving Life, and helping the Fatherleſs and Widows. And as all theſe, for their ſeveral Reaſons, and in their different Degrees, have the Honour of being patronized and owned by God as his Works; Peace-making, promoting Concord and Union, and healing and preventing Strife, have as much that is Divine in them, and are as often aſcribed to, and owned by God, as any of them. They are what God beholds with Pleaſure, as he

he looks down from Heaven upon the Works of Men. They help to carry on the Ends he aimed at in his Creation, and preſerve his Creatures in their Life, Beauty, Order and Happineſs; and therefore he both loves and promotes them to that Degree, that they are juſtly called his own.

But this Commendation of Union is univerſal, and there is no Rule without excepted Caſes. Things of contrary Natures are to be excepted from it; for Unions betwixt them tend to Deſtruction, and the nearer they come, the more their Antipathies offend one another. Unions of bad Men are but Confederacies for Miſchief: The united Force and Friendſhip of diſcontented Subjects, are but Treaſons and Rebellions. Even amongſt Nations there are Unions that would do hurt: Some Nations are too big already, unweildy to themſelves, and dangerous to their Neighbours.

Some lie at ſuch Diſtance, that any ſtraiter Union than that Virtuous and Chriſtian Union that ſhould be amongſt all Men is impracticable. A National Union of ſuch diſtant Places would be to their Hurt. Again, others are educated in ſuch different Principles, uſed to ſuch contrary Faſhions, and born with Tempers that are naturally ſo different and irreconcilable to one another, that a forced Union would make them uneaſy while together, and always in danger of a bloody Parting. If therefore we would convince Men that they have Reaſon to give thanks for this Union, which is the Occaſion of our Thankſgiving; we muſt deſcend from the general Encomiums of Union at large, and conſider this before us in particular, which is naturally convenient, hath been long wiſhed for, and often attempted, and which cannot fail of being much for the Good

of

of both People, if we our ſelves do not hinder it by perverſe Actions.

For to bring this Diſcourſe home to the Caſe before us; we may lay it down for a Rule, that where either Seas inviron any convenient Compaſs of Ground, or where Rivers, Deſarts, or Mountains encloſe any fruitful Tract of habitable Land, that is convenient for ſuch a Body of Men as makes up a Kingdom; it is the natural Intereſt and Wiſdom of thoſe People to cut off Occaſions of Diſpute, and encreaſe their Strength and Riches by voluntarly uniting themſelves with one another. The known Benefits and Advantages of joining Heads and Hands together, and the natural Bounds within which Providence hath encloſed them, do ſo ſtrongly invite, and even neceſſitate them to be One, that if they will follow Nature, they muſt join themſelves under one Head, Law, Government and Intereſt. Such Iſlands

and bounded Places are the Preparation that Providence hath made for the Seat of Kingdoms. For in all things God hath made his external Works ſuit with the internal Virtues and Neceſſities of his Creatures. When he ſet his out-ſtretched Compaſs upon Sea and Land, and by his Almighty Word prepared our Earth, that it might be a fit Habitation for our Race, for which he made it: As he diſperſed the Rivers and Springs into all Places, he faſhioned the Face and Figure of the whole Earth, that it ſhould not only ſupport and nouriſh, but divide, defend and guard theſe Nations from the too dangerous Neighbourhood of one another.

As *Moſes*, above all Men, had a clear and divine View of the Wiſdom and Deſigns of the Creator in the Operation of his Hand, I doubt not but he had this Thought in his Mind, when he wrote the 32d of *Deut.* the 8th ver.

When

When the Moſt High divided to the Nations their Inheritance, when he ſeparated the Sons of Adam, *He ſet the Bounds of the People according to the Number of the Children of* Iſrael. I know many of the Fathers, inſtead of the *Children of Iſrael*, read according to the Number of the *Angels*; and believed, from this Text, That God fix'd the Bounds and Borders of the Nations, ſo as the chief *Angels* might have their particular Charges over the ſeveral Countries. But that Interpretation was grounded upon a miſtaken Tranſlation. The true meaning ſeems to be no more than this; When God prepared the Earth for the Nations, and divided them by confounding their Language at *Babel*, and afterwards diſpoſed them by his Providence into their appointed Places; He even then determin'd to reſerve the Land of *Canaan* for the Children of *Iſrael*. But though that is, in Probability, the chief Meaning,

yet theſe Expreſſions of *His Dividing to the Nations their Inheritance, and His ſetting Bounds to the People*, teach us, That God did not only interpoſe his Providence for an Habitation for *Iſrael*, but for others alſo; and that the very Form and Figure of the Earth, made ſo fit for bounding and defending of them from one another, was the Work of his divine Wiſdom; by which he prepared the Earth for their ſeveral Habitations.

Now from this we receive a great Confirmation of that Rule that I laid down, That where Seas inviron and ſhut up any convenient Compaſs of Land into an Iſland, Providence hath by that natural Barrier prepared thoſe People for one Body; and if they will follow God and Nature, they muſt diſpoſe themſelves into one Government and Intereſt, under the ſame Prince and Law.

For

For how many Miſchiefs do they avoid? And how many Advantages do they gain by it? For thoſe are the two Heads that muſt make good what I have to prove, and therefore I will conſider them particularly.

I. For the Miſchiefs that they avoid; they are more than I can pretend to reckon up; but a long and bloody Experience will readily ſuggeſt to us the general Heads of them.

1. While two Governments continue ſeparate in the ſame Iſle, there will be frequent Occaſions of Wars with, and Invaſions of one another. When ever either of them ſhould have a Prince or Miniſtry that bent their Minds upon enlarging their Dominions, the Nearneſs and Convenience of that other part of their Iſland, would make them look upon it as *Ahab* looked upon *Naboth*'s Vineyard, and they would never want Pretences to fall

fall upon them; either they would revive ſome old Claim of Right, or ſome Injury not enough reveng'd, or ſome new Quarrel contriv'd betwixt the Borderers, that they would never be without Colours for the Beginning of War.

And therefore, before Providence by a fortunate Match ſo happily diſpoſed theſe two Kingdoms under one Head, as it hath now ſtood for ſome Reigns, we had hardly ſuch a thing as an Age without War with *Scotland*. Sieges and Battles lie thick ſcattered through every part of our *Chronicles*; not only *Flodden-field*, *Dunbritton*, *Dundee*, *Bannockborough* and *Dunbar*, but almoſt every Plain and Mountain in the northern Parts, are unhappily famous for the Blood that hath been ſhed upon them. The Borders from *York* to the ſouthern Parts of *Scotland* were like a Prize betwixt them to be fought for, and ſometimes were under

der one Crown, ſometimes under the other. Though *Scotland* was the leſſer Nation, yet moſt of their Kings that have their Names famous in Hiſtory, have their Honour from the Wars, that with the help of their Confederates, they were able to wage with us.

Sir *Richard Baker*, in his Life of King *Edward* I. having given account of the Occaſion of the War in his time, adds this Remark for the Readers Notice. *Hereupon breaks out the mortal Diſſention between the two Nations, which conſumed more Chriſtian Blood, and continued longer than ever Quarrel we read of did, between two People in the World. For he that began it could not end it, but it laſted almoſt three Hundred Years*, &c. His Obſervation is juſt and needful, and there is but one Word improper in it, and that is, that he ſpeaks of it as *breaking out* then, and laſting three hundred Years; whereas, with ſhort Spaces betwixt, it

was

was only a Continuation of thoſe Feuds that had been more than three hundred Years before that, even from the firſt War between the *Picts* and *Scots*, wherein our *Britains*, too forward to interpoſe in their Quarrel, brought both upon themſelves. The Frequency and Miſchiefs of thoſe continual Inroads and Invaſions that followed that firſt Quarrel, may be learnt from the famous *Ditch* and *Wall* that were ſo often made between the two Nations, firſt of Earth, then of Brick, by *Adrian* and *Severus* in the time of the *Romans*. But it is not a Wall that is enough to part two Nations in an Iſland: The Wall was thrown down almoſt as ſoon as made; and notwithſtanding that weak Barrier, our Forefathers, though it was dearly to their Coſt, were forced to call in the *Saxons* for Auxiliaries in their Wars. And the Battles that were fought with *Scotland*, were not only Rencounters with

a

a few that came to rob and ſteal. *Bruce*, one of their Princes, in the 13th Century had the Fortune to defeat an *Engliſh* Army upon *Engliſh* Ground, that in our own Chronicles ſtands reputed to have been 100,000, and the Slaughter they made was of almoſt half of them. And though our brave *Edward* III. in a few Years after, did more than wipe away the Reproach by a mighty Victory and Slaughter at *Hallidown-Hill*, and made their Prince do Homage for his Crown, yet how dear was that neceſſary Honour bought? And how ſhort a while did the Reſt that followed remain with us? The natural Courage of both Nations, the Height of their Paſſions and Reſentments that had not time to cool betwixt War and War: The frequent Quarrels betwixt the Borderers, made them draw their Swords upon frivilous Occaſions, I think one of them was

waged

waged for no greater Stake than a Dog.

Now if we had not one Word more to add beſides this, which is a very literal and dear Truth, doth not this give all ſober Men Reaſon to rejoice at this happy Diſpoſition towards an End of theſe ſad Sort of Labours? Are they Friends of their Country, that would keep open that Door at which ſo much Miſchief hath already entered? Is not *France* an Enemy big enough, and likely to give us Occaſions enough for War, but we muſt keep another Corner open for hoſtile Actions, for fear we ſhould ever have a little Peace and Eaſe from Taxes? For my part, if there be any Objections and Fears on one Hand (as God knows there is no State in this World without Danger, and we know not all the Conſequences of any thing) though I ſay there are Fears that are not inconſiderable, yet I think the Proſ-

pect of preventing this Miſchief for the Time to come, doth more than out-Ballance any of them. Thoſe Dangers and Inconveniencies, whatever they are, will be better healed and prevented in a Parliament of *Great-Britain*, than it is poſſible they ſhould be in a Field of Battle.

2. A ſecond Inconvenience of an Iſland divided in it ſelf into two Governments, is that whenever one Part happens to be embroiled with its own internal Differences, the other will be tempted to heighten the Quarrel, and make its Gain of both Parties. And to paſs over our own Interpoſition in their Wars, while their Nation was under the two Governments of *Picts* and *Scots*; and their Interpoſitions in ours, when we were divided into ſeven Kingdoms: How effectually doth the Courſe of our laſt Civil War teach us, that this is no ſpeculative Notion, but Matter of Fact too true? They were

were the Interpoſitions of *Scotland*, firſt of one Side, then another, that gave new Life to the War, whenever it ſeem'd near a Cloſe: And if it had not been for that Neighbourhood King *Charles* had never loſt his Life as he did, nor had our Wars been carried on to that Length and Miſery. Now is not ſuch an Evil worth preventing for the time to come? Do their Paſſions move right, that remember theſe things only to renew Revenges and Averſions, rather than to make uſe of this Means of preventing the like Miſchief now Providence puts it in our Power? I think there is no Doubt but one may ſafely ſay, that all the Words and Actions that tend towards the cementing and healing this Breach, are from him who is the Preſerver and Nouriſher of Mans Life upon Earth: And all the Paſſions and Reſentments that would renew Anger and ſow Diſcord to the hindring

hindring the good Effects of this Peace, proceed from that Wrath of Man, that works neither the Righteouſneſs of God, nor its own Safety.

3. Where an Iſland ſtands divided into two Governments, with ſeveral Princes, Laws, Intereſts and Armies; when any third Prince quarrels with either of them, he will be ſure to purchaſe the other for an Inlet into their Country, and Confederate in his Wars. This was the Game that *France* play'd upon us for many Ages, and with great Expence, Encouragements and Rewards they preſerved the Friendſhip of *Scotland* for this End. In thoſe times the *French* Kings would have the Guard of their Bodies choſen out of *Scotch* Soldiers. The beſt Places in *France* were often filled with *Scotiſh* Noblemen, that by their eminent Learning and Valour were ſerviceable in thoſe high Stations. The whole Kingdom of *Scotland* ſhould have Im-

munities and Privileges in Trade above what *England* ſhould be favoured with. With ſuch Care and coſtly Arts *France* purchaſed and maintained the Friendſhip of *Scotland*, on purpoſe that they might be a Thorn in our Sides: And ſhould our Government have put away that Benefit which *France* ſought and courted with ſuch Expence? Should we have let go this favourable time of doing at once, that which never was in our Power before, and perhaps might never have been in our Hands again? He that is our grand Enemy would have given large Money to have had us loſe this Opportunity; and for the time to come, we may be ſure he would have done all that he was able to keep it out of our Power.

I have hitherto mentioned only ſome of the Miſchiefs that Reaſon and Experience teach us, that Iſlands

divided

divided in themſelves muſt lie expoſed to: But,

II. The Benefits and Advantages of Union are as many; and to make a Judgment of them, needs no deeper Policy nor farther Enquiry, than two of *Solomon*'s divine Rules, that are always before us for our Learning. The firſt is the 4th of *Eccleſ.* ver. 9. *Two are better than One, becauſe they have a good Reward for their Labour. If they fall, the One will help up his Fellow. If One prevail againſt him, Two ſhall withſtand him, and a three-fold Chord is not eaſily broken.* The other is in the 27th of *Prov.* ver. 11. *Better is a Neighbour that is near, than a Brother afar off.* Theſe two eternal Rules of Nature, that Number and Nearneſs together make increaſe of Strength, Riches and mutual Aſſiſtance, are the right Foundations for all wiſe Unions to be grounded upon. They make a People have more Forces,

ſtronger Armies, greater Trade, more Havens, more Eyes to watch it, more great Men to defend it, more Genius's produced upon it for its Honour and Service. And therefore now this of ours is united, there is not an Iſland that I know of, upon the Face of the Earth, whoſe Inhabitants Reaſon and Convenience, and Time and the Courſe of things have not brought, either into one Body within themſelves, or join'd together to the ſame Kingdom, to avoid the Miſchiefs of half belonging to one Crown, and half to another. As Union is their natural right State, either they fall into it from the Beginning, or if at firſt planting, by being on ſeveral Parts and ſo few, that the thinneſs of People kept them from reaching one another, they were under ſeveral Governments; yet as they grew populous and near, they have incorporated themſelves into one People, or joyn'd themſelves to the

the ſame Crown. But though the Reaſons and Neceſſity of ſuch Incorporations are ſtrong, and though time and the Courſe of things have joyn'd all Iſlands into ſuch united Bodies; yet, excepting thoſe that have been made by Inheritance, few other Unions have been cemented without Blood, and the Death and Conqueſt of the Families that had Poſſeſſion of one Side. For private Intereſt ſeldem yields to publick Good, unleſs it be compell'd. Pride and Paſſion, and Self-intereſt, and falſe Notions of Honour, and corrupt Nature that is too prone to Diſcord, have generally kept off the moſt reaſonable and profitable Unions, till one became Maſter of the other, and length of time covered thoſe Scars, and layed thoſe Paſſions that their Wars, while divided, had occaſioned. *Ireland* by Reaſon of its nearneſs hath been united to *England*; but after how many Wars and Slaughters? *England*

and *Wales* ſtand happily together now, to the great Encreaſe of Strength and Riches of both: But after how much Bloodſhed of the People, with the Death of their two laſt Princes? And even after that compleat Conqueſt and their Submiſſion, we had little reſt from them till our Crown, in the Reign of *Henry* the eighth, made them eaſy by joining them to our own with equal Privileges; and ſince then I think there hath not been one ſingle Act of Rebellion.

Again, the *Saxon Heptarchy* in our own Land, the ſeven Kingdoms into which *England* it ſelf was once unhappily divided, by length of time became One, to the great Peace and Safety of all of them: But never a one of them choſe their own Good, and made Union their own Act, but the Weaker were compelled by the Power and Conqueſts of the Stronger.

To

To come nearer Home: *Suffolk*, *Norfolk* and *Cambridgſhire*, with the *Iſle of Ely*, made that diſtinct, though little Kingdom of the *Eaſt-angles*. It was their Intereſt then, as much as it is now, to be joyned in Union with the reſt of the Nation: And ſuch a Conjunction, in all human Probability, would have preſerved them from thoſe barbarous Outrages that they indured from no great Army of the *Danes*. But did they chuſe their own Good, and ſeek ſuch an Incorporation? No, they avoided it. They kept themſelves diſtinct, till their Government was broken, with the Death of their laſt Prince King *Edmund*, whoſe Name and Burying-place hath been ſo much known in this Town ever ſince.

And how do theſe Examples illuſtrate the Honour of this Day, wherein two wiſe and brave Nations have made that good Work, the effect of

Choiſe and Wiſdom, which us'd to be the Price of Blood and Slaughter? How much better is it for People to do themſelves good by Reaſon and Judgment, than to ſtay till ſome providential time riſes, when they muſt be compell'd to their own Benefit by hard Maſters and hard Blows. The good Effects ſhew, that in many Caſes, even thoſe Conqueſts and Wars have had much in them that was divine; though in Men they have been Ambition, Paſſion, Revenge, Covetuouſneſs and Sin; in God they have been wiſe Acts of his divine Regimen taking away the Cauſe of Strife, and bringing the Nations into theſe Bonds of Peace and Safety, that he had prepared for them. But how much better is it for wiſe Men to cloſe their own Wounds with their own Hands and Reaſon, and upon ſuch equal Meaſures as their own Senators and Counſellors ſhall agree to be juſt and right?

right? Such voluntary Unions betwixt Nations fit for them, are the nobleſt Acts of Man's Reaſon, and the moſt likely to be happy and laſting: For that Man will mark himſelf out for ſeditious and turbulent Principles, who ſhall ever offer to find fault with or break that Peace, which both Nations in cool Blood and after long Experience, and upon well weighed Terms, ſhall have judged to be beſt for both People. And therefore though I think this free Union in the midſt of Peace, is the firſt Inſtance of ſuch a thing in the World, I cannot think it will be the laſt, but rather become an Example in the Earth. I can hardly forbear hoping, that hereafter it will ſtand famous amongſt the Nations, and be a Prededent, that perhaps may ſave many a War, and prevent the Effuſion of human Blood.

But

But very likely in this I ſpeak rather what is to be wiſhed, than what is to be much hoped for. There are uſually at the Head of Governments, and mingled with them thoſe whoſe private Intereſts and Paſſions will hinder them from writing after ſuch fair Copies. But that our own Benefit may be the better received, and improved, and guarded, till it be paſt danger of Miſcarriage, it will be neceſſary to conſider ſuch Objections as would lie againſt this Work, if the two Nations were ſuch as were unfit for an Union. There is but one I think that will need much inlarging on, but I will mention ſome others and anſwer them more briefly.

And 1ſt. If the two Nations were ſeverally big enough already, and when joyned would be too large for one Prince to take care of, that would have been a reaſonable Objection againſt the Project. That was the Caſe

of

of the *Macedonian* Monarchy after the Conqueſts of *Alexander*, and therefore it was better divided amongſt Four. That was once the Caſe of the *Roman* Empire, and therefore it ſunk under its own Weight, the ſeveral Provinces joining with the ſeveral Generals according to their Inclination and Intereſts: But will our Iſland make any ſuch unweildy Burden? Or will its Strength and Riches grow to an Inconvenience? The proper and very deſirable Meaſure for the Strength of our Nation, if we might chuſe it our ſelves, would be, that it ſhould be able upon its own Foot, though not to inſult, yet to defend it ſelf from any one Neighbour without calling in the help of others, that ſometimes perhaps may refuſe Aſſiſtance where we want it: And will this new Addition carry the Strength of our Nation above this fair and equal Proportion? Will it make us an

even

even Match? Or rather ſhall we not want more Strength ſtill if we could fairly have it? For the greatneſs of that ambitious Neighbour with which Providence hath joined our Lives, makes it needful to deſire Encreaſe of Warlike Forces above what virtuous Men ſhould or would deſire, if they were not link'd with one ſo dangerous. The boundleſs Ambition of *France* makes this and all Projects of this Sort more needful in our Time, than they were in the Ages of our Forefathers, who had more equal Neighbours to grapple with: And ſince notwithſtanding this Union, we ſhall ſtill want the Help of good Confederates even for a defenſive War; we are ſo far from any danger of too much Greatneſs, that we have Reaſon to think this Acceſſion of Strength very ſeaſonable and providential, and much owing to that

want

want that both Nations ſee they have of it.

Nor is there any Objection to be made from the Diſtance, any more than from the Bulk of the united Nations; for that, if it had been the Caſe, would have been a material Reaſon againſt it. Diſtance would have made the Communication inconvenient, the Benefit little, and the Help ſlower than is neceſſary to prevent Dangers, that uſually are contrived to be ſudden. But this Objection hath no room in our Caſe. Nature and God's Providence have already joyn'd us together upon the ſame Land, and within the ſame Seas; the nearneſs, while they have been two, hath been the great Cauſe of their Calamity, and is now the main thing that brings us under the happy Neceſſity of doing that, which our excellent Government hath brought to paſs for us.

But

But doth there not lie an Objection from the Difference of our Temper? For where that happens to any conſiderable Degree, it makes Unions leſs feazible. If there was a mercurial Lightneſs in one Nation, and a mighty Gravity in the other: If one were ſlow and heavy, and the other enterprizing and reſtleſs, ſuch Diverſity of Temper would make an Union diſagreeable and very unlikely to be laſting. But I never heard any Obſervation of this Nature concerning the two Nations. There is an unhappy Difference in Point of Church Government, which I leave to the laſt Head, becauſe it is of greateſt Conſideration, but for any other beſides that, I believe there are none worth mentioning. The nearneſs of this Soil and Climate forms them to a like Temper. Our Blood is in a great Meaſure the ſame; for many of the old Inhabitants of our Towns, when

driven

driven from their Seats in the ſeveral Invaſions, have fled into *Scotland* to ſave their Lives from the Sword. Many think thoſe Occaſions were the firſt Peopling of that Nation; and that as their Language is the ſame, ſo they had their Stock from us. And many of them have continually come hither into *England* for a warmer Sun, and encreaſe of Trade and Riches.

Great Numbers by this Means, both of the higheſt and loweſt of both Nations, were Brethren by Blood and Kindred before, as they are now by Law and Government. And we need not be aſhamed either of their Likeneſs or Relation. *Cluverius* deſcribes them, *Felices Marte & Ingenio; Happy both in Arms and Arts.* *Speed*, concerning his time ſaith, *There had been few great Things done in* Europe, *wherein they had not been with the firſt and laſt in the Field.* In all our own late Wars our Troops have fought bravely

bravely together for the Support of one another, and Defence of our Liberties and Religion: And ſince our Men of War agree ſo well in the Field of Battle, it is to be hoped our Men of Peace will not accord worſe in the Place of our great Council.

But perhaps it may be ſaid, that a Fœderal Union, a League, a Law, an Agreement with Oaths, ſome leſſer Union would have been ſufficient, without ſuch an entire Incorporation. But ſince our Union was to bind together two ſuch martial Nations not for a little while, but for ever, would not any one that was to join them in that Manner, make uſe of the ſtrongeſt Bond he could have for that Purpoſe? For a weak Bond would have laſted but a little while. A League is a brittle thing and ſoon broke; Oaths and Promiſes are ſoon forgotten. Any League that had left two diſtinct Parliaments with their Swords and Purſes

in

in their own Hands, at the Diſtance of *London* from *Edinburgh*, debating upon every Difficulty whether the Terms of their Contract were not broken, and free to call in foreign Nations to their Aſſiſtance if they thought themſelves wronged, any Contract of this ſort would have been broken upon the firſt Difficulty. Of ſuch a League one might have ſaid as *Tobiah* of the Wall that was building in his time, *A Fox, if he go up, he ſhall even break down the Stone Wall that they build.* And therefore every wiſe Man would have wiſhed our Governors either not to unite at all, or make their Union effectual, that we might not be continually jarring, diſputing, and in Danger of an angry and bloody Parting. Hard and heavy Bodies that are tied looſe, fret both themſelves and the Bonds that ſhould hold them; whereas if they are bound faſt and cloſe, they move together without chafing.

The Caſe would have been the ſame with ſuch great Bodies as theſe two Nations; and therefore our wiſe Government when they had revived this happy Project of Union, were infinitely in the right to take the ſtrongeſt Bonds they could have for their Purpoſe; and no Bond like this, which makes their Intereſt one, their Friends and Enemies the ſame, and puts both Swords, Purſes, Garriſons and their Keys, into the ſame keeping.

But the greateſt Objection ariſes from the unhappy Difference which there is betwixt the two Nations, with reſpect to the Government of the Church by Biſhops in one Part, and Presbyters in the other. For have we not hitherto diſputed for, defended and maintained the Honour and Rights of Epiſcopacy? And doth not this Union with Presbyterians ſhew too much Countenance to them, and too little Zeal forour own Church? This

is

is ſo ſtrong an Objection in the Minds of many, that they think our Biſhops and all that wiſh well to the Church of *England*, ſhould have turned every Stone to have prevented this Union for the Church's Sake.

And as this Point touches us Miniſters both in Honour, Intereſt and Conſcience, it deſerves to be well conſidered. But before I give it that plain and clear Anſwer that lies eaſily before us, I cannot forbear to ſay, that as this Opportunity hath been wiſhed for theſe hundred Years, and is now happily given us by Providence in our Age, through the great Endeavours of our excellent Queen, and the unuſual Felicity of her triumphant Reign; it might juſtly have been counted a great Misfortune if the Queen had loſt her Deſire, and the Nation had loſt the Benefit, and the Blame of all had lain at our Door. God's Church and Religious Men have

hitherto been great Promoters of all wiſe Projects for Peace and publick Good, and many a Prince and Nation have received Help, good Service and Deliverance by their Means; and certainly we ought now freely to have run ſome conſiderable Hazard, rather than have given our Enemies Occaſion to ſay, that the Nation had loſt ſuch a Bleſſing upon the Church's Score; and that what Blood might hereafter be ſhed, was to be charged upon our Quarrels. Such an Imputation with Reaſon, would have brought us more Danger, than any other that I know of in this Matter.

But, thanks be to God, we have Biſhops who have that Knowledge of their own good Intentions, and that Aſſurance of their own Right, that although their own Stake be greater in this Matter than any other's, they are not afraid to truſt their Cauſe to the Providence of God, and the Conſcience

ſcience of their Fellow Subjects, rather than obſtruct the Nation's good, for fear of any diſtant uncertain Danger, if there be any.

But I anſwer more directly, that the Church hath not receded in the leaſt Point from its antient Rights that I can ſee; nor has it loſt the leaſt Advantage, but gained much every way, both Strength and Honour. For is it not an Honour to have a Proteſtant Church voluntarily truſt it ſelf into the Hand of an Epiſcopal Queen and Nation, in the Government of which even the Biſhops themſelves have an honourable and large Share? Doth it not ſhew that they have a kind Opinion of us, when they deliver up their Sword, and Purſe, and Keys of their Country for ever, to be held and managed by thoſe Hands that are our Sovereigns? They have done it indeed wiſely, and upon the ſame Securities of Law, and Oaths, and

common Intereſts by which we enjoy ours: And curſed be that Hand or Tongue that ſhall ever ſpeak or act any thing that ſhould hinder them from finding the ſame Juſtice, Mercy, Care and Defence that we hope for from our Governors to our *Engliſh* Counties. And ſince upon Aſſurance of finding it ſo, they have put their Lives and Fortunes into the Hand of her who is not only a Member, but the Head and Friend of our Church, doth not the Church as well as State receive both Encreaſe of Honour, Strength and Safety? Suppoſing the worſt that can be ſuppoſed, that ſome turbulent unquiet Men ſhould ſome time or other be mutinous in that Corner, even upon the Account of Religion; could we not quiet them as eaſily when our Crown had Poſſeſſion of their Militia, Revenue, Garriſons and Courts of Juſtice, as we might if they had a ſeparate Right, and Sword,

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and Power of Conſultation, and calling in Aſſiſtance? There is no Doubt but we are much ſafer from them this way. And ſo they are alſo ſafer from us; for as our natural Sovereign hath their Sword, their natural Sovereign hath ours. Both Swords are in the ſame Hand, and it will always be the Virtue and Intereſt of the Government to protect both, and only puniſh the Diſturbers of our Peace, be it in what Part of *Great-Britain* it will.

But did we not always uſe to diſpute, contend and maintain the Rights of our Epiſcopal Church againſt both Independent and Presbyterian Congregations? Yes; and we ſhall do ſo ſtill with the ſame Arguments, and ſuch as maintain our own in the ſame Degrees of Honour. But I muſt add, that moſt of our Diſputes have been with Diſſenters within our own Church, where there was not only a Defect through want of Biſhops, but the great

Sin and Miſchief of dividing an excellent Church under which Providence placed them. But our ableſt Defenders never diſputed with any learned Men of the foreign Reformed Churches, without obſerving the wide Difference that there was betwixt their Caſes. In our Controverſies with Foreigners, we have maintained and proved, that our Conſtitution was Antient, Primitive and Apoſtolical, and theirs new and modern, and ſuch as they ought to reform when Providence gave them Opportunity; but in the mean time our Church always treated them with Reſpect, and received the ſame Reſpect from them. We juſtified our own Church, without unchurching theirs; We glory in the Succeſſion of Epiſcopal Ordination, without ſaying their Baptiſm and Sacrament are null, and their Souls mortal; we have often heard with Pleaſure, that our Church hath been

called

called the Bulwark of the Reformation; but we never added, that the other Parts of the Reformation were unworthy of the beſt Aſſiſtance we could give them; nor have we denied, that we have received great Light and Help from the Labours of thoſe learned, pious and famous Men that have flouriſhed amongſt them. I cannot ſay indeed that all defend our Church upon this ſober and moderate Foundation; ſome ſpeak and write in another Strain: But the Body both of our Church and State have always treated them as our preſent Government and Biſhops do now, with Reſpect and brotherly Love, as being true Churches.

That this may not be ſaid without Proof, I will add theſe two things for its Confirmation.

And firſt, I ask, whether our Church did not look upon the foreign Proteſtants as true Churches, when, by Authority

Authority, fourſcore and twelve Years ſince, It ſent ſeveral choſen Divines, of whom our excellent Biſhop *Hall* was one, to meet with the Repreſentatives of the Reformed Churches in the Synod of *Dort*, and to vote and join with them in the higheſt Acts of Church Government? Did our Church in that Age think they were no true Churches, and their Sacraments no Sacraments, and their Souls mortal? Had the learned Biſhops of that time ſuch rigid Notions, that we might not friendly join with them in a civil Tranſaction, when they joined with them in the higheſt Acts of Church Diſcipline? There is no doubt but thoſe uncharitable Doctrines have been advanced chiefly ſince that time, not by the Church, but ſome few in it, who are of narrow Souls, and would fain have the World think that God is like themſelves.

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The ſecond thing that I take Notice of to prove the Moderation of our Church in this Reſpect, is the Prayer which for many Years we have had in our Faſts and Thankſgivings for the Reformed Churches. That Prayer was before any of the Queen's Thoughts of this Union. It was not added to give Credit to, or make way for this, but upon Account of their Sufferings under Popiſh Princes, and that Sorrow we had for them, as being living Members of that myſtical Body, whereof we are a Part; and that Prayer ſhews, that what I have now ſaid was the Senſe of the Governors of our Church before this Union was this laſt time undertaken.

And as I perſwade my ſelf that I have now anſwered all the material Objections that might make us uneaſy at this Work that is done; it remains only, that we all reſolve to do our Parts to the making of it laſting

ing and beneficial: For without that it may be good for nothing; it may have all the evil Effects that its worſt Enemies forebode from it. For Princes and Governors cannot make People happy whether they will or no. People may leſſen, ſoil, loſe the Benefit of this Union, and make it break out again into a bloody Rupture. If therefore we would receive the many Benefits that naturally offer themſelves, the good People through all Parts of our Iſland, muſt diſpoſe their Minds to that Concord and all thoſe kind Offices, that are needful to carry us over the firſt Difficulties and Dangers that uſually attend the Beginnings of the beſt Works. We muſt ſtudy all the wiſe Arts and Means of Peace, and diſpoſe our Minds towards Friendſhip with them. We muſt forget paſt Misfortunes, give thanks to God that the Occaſion of them is removed

for

for the time before us, and live in Hope that they will be as active Friends as they have been valient Enemies. We muſt ſupport, maintain and defend our Church, but with the Weapons of our Chriſtian Warfare, ſacred Scripture, ſober Reaſon, legal Defences and free diſcuſſing Matters, remembring always, that good Words will carry thoſe Darts farther, and make them pierce deeper than railing Accuſations.

We muſt ſtudy to get Ground of, to draw over and gain upon our Diſſenters, and they will deſerve moſt that do moſt Service that way: But we muſt ſeek to gain them not by Anger, Railing and Reproaches, but by Diligence in our Places, good Works, Civility, fair Defences of the Right of our Side, and all ſuch ways as are conſiſtent with that Toleration that our Government hath thought fit to give them. If they behave themſelves

themſelves ill, and grow dangerous to the Peace and Quiet of the Realm, the Government that is over both them and us doth not ſleep in its Buſineſs; and as it hath given them this Indulgence, it will find Remedies for any Danger when it ſees it coming. And while our vigilant and wiſe Government ſees things ſafe, our Buſineſs is to live peaceably, and ſeek to gain them by Diligence and Reaſon.

And as I ſaid before, we muſt ſtudy all the Arts of Peace, and the Ways of defending our Rights, without carrying our Diſputes to any Degrees of Danger of Diſobedience to Government. And if we do not hinder it our ſelves, we may hope to find what the Prophet *Ezekiel*, from the known Benefits of Concord and Union, foretold and wiſhed to the two Nations of *Judah* and *Iſrael*, in the 37th of his Prophecy, Verſe 22.

And

And I will make them one Nation in the Land, and one King ſhall be King to them all; and they ſhall be no more two Nations, neither ſhall they be divided into two Kingdoms any more at all.

May it prove a Prophecy of our own State; and may the great Preſerver of Men, who keeps our Race alive upon Earth, by Means of Peace and Concord, protect and defend this Union we have made, that it may laſt as long as the Sun and Moon.

A

SERMON

PREACHED at the

Publick Commencement

AT

CAMBRIDGE.

SUNDAY in the Afternoon

July iij. 1698.

By FRANCIS HUTCHINSON, D. D.
Preacher at St. *James*'s Pariſh in St. *Edmund*'s-*Bury*.

DUBLIN:

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Q

PSALM ix. former Part of the tenth Verſe.

And they that know thy Name will put their Truſt in thee.

BY thoſe who know God's Name, are meant thoſe who know God himſelf and his Nature. Thoſe who by ſtudying his Word, and his Works, and the Footſteps of his Power, and Wiſdom, and Love to his Creatures, have poſſeſt their Minds with right and honourable Thoughts of God, and are ſenſible how great and glorious a Being he is, ſuch Perſons as thoſe will not be afraid to put their Truſt in him: Though the things they have heard of him in times paſt, are wonderful: And though they are as great which they expect from him in times to come, they will conſider who it is that is to

perform them, and what marvelous Works he hath done before, and then Faith will be an eaſy Virtue to them, for they will never fear, but that he who can fetch Water out of a ſtony Rock, will be able to give Bread alſo.

This ſeems the natural Meaning of the Words, That *thoſe who know God, will truſt him*: But this is general, and may be apply'd different Ways.

It may be underſtood of thoſe publick Deliverances which religious Governments may expect in their Difficulties, and Dangers.

Or, It may be uſed for the Support of virtuous Men, with Reſpect to the Courſe of their own Lives, and Affairs in particular.

Or laſtly, It may be applied to God's Decrees, and Dealings, and Government of our human Race in general, and may ſerve to ſtrengthen our Belief, and Expectation of thoſe happy things which make up our common Faith.

And

And it is this laſt which I intend (by the Aſſiſtance of God) to diſcourſe upon.

For when we view in our Minds the Courſe of our Race, from its firſt Riſe, and Beginning upon Earth, through the ſtrange States it hath gone thorough, and caſt in our Minds what ſeems moſt likely to be the Concluſion and End of ſuch a Sort of Race, after ſuch a kind of Life: And when we ſpeak that Common Faith, and Belief in this Matter, which we have not deviſed our ſelves, but received from our Fathers, and which ſeems to us to be grounded upon very good Reaſon: That this Scene is to paſs off, and a juſt Judgment, and Review of all that hath paſt in it, and a Heaven, and a Hell are to follow in its place; the Minds of many, that are ingenious enough otherwiſe, are overſet with the Strange-

neſs, and Greatneſs of the Things, ſo that inſtead of believing of them heartily, they think religious Men are credulous, and vain in raiſing their Thoughts to ſuch high Expectations.

It happens to Prophets, and religious Men, and Preachers of theſe things, from theſe Unbelievers, as it happens to Philoſophers, and learned Men, from the ignorant Multitude. For let the graveſt and wiſeſt Men ſpeak before common People, what Demonſtrations they have made concerning the Syſtem of the World, and the Magnitudes and Diſtances of the Stars, and the other reaſonable probable Suſpicions of Things; becauſe the Accounts are above the Report that Senſe makes, they think much Learning hath made them mad, and do more than ſmile to think how credulous Scholars are.

And this is almoſt more than a Compariſon, it is ſo very near akin to the real Nature of the Caſe before us: for

as

as Coſmography is the Philoſophy of the World; Divinity is the Philoſophy of God, and its Inhabitants. One lays before us, the Nature, and Condition of the Earth; the other lays before us, the Fate and Fortune of that Race which God hath put into it. The ſame thing that overſets Mens Minds in the Belief of one, overſets them in the other, and that is, the Greatneſs and Strangeneſs of them: For it is with difficulty, and ſlowly that we raiſe our Minds to the Majeſty of God in either. And Men muſt be let into the Belief of one, by the ſame way that they are let into the Belief of the other. To convince a Man of the Greatneſs and Majeſty of Nature, and the World, there is no way but to demonſtrate its Greatneſs in ſome particular Parts, and by that he will gueſs of himſelf that the reſt muſt be proportionable. And to give Men Reaſon for expecting great Revolutions in God's

Government, and great Rewards and Puniſhments in times to come; there ſeems no way ſo likely, as to lay before them, Things as ſtrange and aſtoniſhing which God hath done in times paſt, and moſt of which are now before our Faces: And if we can do that, they will believe without Difficulty, becauſe they will ſee that ſuch wondrous Matters are common things with him. They will ſee them proportionable and even with thoſe that are paſt, ſo that inſtead of thinking it ſtrange Gods Diſpenſations to come ſhould be great, they will think it ſtrange if they ſhould not, for why ſhould not God's Works be all of a Piece, and anſwerable to one another.

This is what I aim at in this Diſcourſe, and I think it will not be improper from theſe Words. For truſting in God, does very naturally take in, all the Expectations we have of what

what he hath promiſed; and knowing God's Name, is a raiſing our Minds to a juſt Senſe of his Nature by the Contemplation of his Works of Creation, and Providence: And having thus opened my Way to my Deſign, I ſhall apply it particularly to theſe three Points: The Immortality of Man, and the Rewards, and Puniſhments of the other Life, that is, Heaven and Hell.

Only this I muſt premiſe, that I propoſe not in this Diſcourſe to make the direct and proper Proof we have of theſe Points, for that reſts upon the plain Promiſe of God, and the Reſurrection of our Saviour: But ſince there are a Sort of Men, who, rather than believe that God ever made ſuch Promiſe, will deny the Faith of Hiſtory, break through all the Arguments which they allow themſelves in other Caſes, and call all Men Liars, as if the graveſt and ſobereſt Part of our Race was ſo very vain,

vain, and falſe, that we could depend upon nothing that came through their Hands: And ſince they do this, chiefly, becauſe the things revealed ſeem ſtranger and greater than they know how to believe of God Almighty; therefore I propoſe theſe Conſiderations of God, and his Works, as a proper Anſwer and Remedy for their Perverſeneſs.

1. The firſt Point then that I ſhall diſcourſe on is the Immortality of Man, That our weak Race which is made up of periſhing Materials, that are almoſt dead while they are alive, and are haſting to a Change that hath all the Appearance of ending, ſhould not dye really for all that when they ſeem to do ſo, but live on, and have their Share in all the Revolutions which the World is to undergo, as long as God himſelf ſhall have his Being.

This is a great thing no doubt of it, and ſhocks Mens Minds; but let

us conſider what we have in the Knowledge of God and his Works, which may further us in the Belief of it.

And firſt, we are to conſider, that though it be a wonderful thing that frail Man ſhould continue for ever, yet the eternal Duration it ſelf muſt really be. Whether we ſhall be alive in it, or be dead things, That muſt run its endleſs Courſe.

And as there muſt, of Neceſſity, be an Eternity of Time, and Duration; ſo through it all, God Almighty muſt, as neceſſarily, have his Being, and be perfect as he is now, in Wiſdom, Power, and Goodneſs.

And tho' we may not ſay it is neceſſary, yet I dare ſay, any Man will grant it a thouſand times more likely, that thorough all that Eternity, God will preſerve a World, and Creatures in Being, that, as there are now, ſo there may always be before him, Creatures who ſhall feel themſelves happy

happy out of his Stores, and praiſe his Bounty.

We may not ſay God will have it ſo, becauſe it will be any Acceſſion to his own Happineſs, and yet, to a beneficent, good Being, the communicating his Happineſs to Creatures who ſhould be able to know the Giver, looks ſo very like to a true Pleaſure, and Satisfaction, that it is one of the things Men wonder at, why God began ſo late as ſix thouſand Years ſince to create; and ſome, rather than ſuppoſe that God would ever be without a World, and ſuch ſenſible Creatures before him, they venture to ſay, that there muſt have been other Worlds before this of ours. Now not to ſpeak of this, becauſe it is one of thoſe many Points which we are not able to fathom, we learn ſo much from it certainly, that the common Senſe of Mankind is ſo far from thinking it unlikely that God ſhould

have

have a World, and Creatures before him always in Being, that they are for believing elder, and more, in the times that are paſt.

But this is only by the way. We ſee that ſince Eternity muſt be; and ſince God Almighty muſt of Neceſſity be through it all, it is eaſy to grant that God will alſo have Creatures always before him. The Point then comes to this: Whether is moſt likely, that God ſhould chuſe to continue Creatures before him, by giving Eternity to the Souls of Men; or by letting them dye, and end as they do in Appearance, and by raiſing up other new ones in their Places.

And for this Point ------- If the Souls of Men are really aboliſhed, and end at Death, I do not know but we may ſay, that they are the only Subſtances in the whole Compaſs of Beings that are ſo.

The

The Reaſon why I ſpeak thus is that Principle in Philoſophy, which I ſuppoſe is uncontroverted, that the Deſtruction of all material Beings is not a real End, or Abolition of their Subſtance, and Being, but a Change into ſomething elſe, and through all their Tranſmutations, there is not a Particle of their real Subſtance loſt. But if the Souls of Men do not live in their proper Perſons, they are aboliſhed, and are extinct: For no Body ever dreamt of their being changed into any other Forms that ſhould preſerve their Subſtance.

I do not lay much Weight upon this, but it does not ſeem probable, that the moſt excellent Subſtance that God hath made, ſhould be leſs fixt in Nature, and Being, than the meaneſt and moſt contemptible; and if it be not, then it follows ſtrongly, that the Soul does not end at Death, but only ſuffers a natural periodical Change,

and

and continues in ſuch a State, and way as God hath prepared for it.

But let this be as it will, I build not upon it. The Point I ſhall argue from is what the Text offers us, the Mind of God towards his Creatures; that is, which ſeems moſt likely, that God ſhould preſerve Creatures before him by continuing theſe, or that he ſhould ſuffer theſe to fall back out of Being, and raiſe up new ones in their ſtead for ever?

And if the Queſtion was put concerning meer Animals, whoſe Diſſolution is made without any Grief, or Sorrow, or Reflections of their own Minds about it; we ſhould not need to look far for an Anſwer. Or if it was put concerning an inanimate God, *i. e.* concerning dead Nature, and a Chain of Cauſes that were ſuppoſed to have circulated Mankind into Life, the Cauſes themſelves not knowing how, a ſhort Anſwer would have

have ſerv'd that alſo; for, no Doubt, but as Nature, and Cauſes had put Man together without knowing what they did, they would have let us fall again into Pieces, as ſoon as our Ingredients moved that way.

But the Queſtion is put concerning a very living God, and Beings that God hath raiſed to a high Degree of Life, and Communication with himſelf. For we were made by that wiſe Creator whom we daily worſhip. He hath lay'd in our Natures the Grounds of ſuch Underſtanding and Knowledge of himſelf, and Works, as inables us for a divine Intercourſe, and Love, and all the happy Paſſions which follow from an humble Worſhip, and reaſonable Service of himſelf. He hath given us to taſte a thouſand Pleaſures with Judgment, and Reflection; and added clear Notions of a higher Happineſs, and of the vaſt Difference of enjoying of it, for the ſhort Term

of

of threeſcore Years and ten, and of enjoying of it always. And after this I need not add it as another Gift, for there muſt, of Neceſſity, follow from theſe, ſtrong Deſires to continue always, if it may be, in Life and Happineſs: For no Creature can be ſo temperately indifferent to its own Happineſs, as to ſee Life, and God, and his Works, and not deſire, if it be poſſible, to continue in Life amongſt them, and be happy with them. And therefore the whole reaſonable Creation groans and travels with deſires of Life. Even Nature, in all of us, makes vehement Prayers, and many have added excellent Virtues and Service, and Obedience, and even voluntary Deaths and Martyrdoms for God's Honour, in Hopes to move God by them that they might not dye indeed. And ſince God will have Creatures ever before him, is it impoſſible to be thought that theſe

ſhould be they? I wo' not ſay, on the other Side, that, in a moral Senſe, it is neceſſary they ſhould; but I will ſay, that, one ſingle Miracle, and Promiſe of God ſhould be ſufficient to ſatisfy all Mankind that they will. For, after God hath raiſed Creatures to ſuch an Intercourſe with himſelf, and Senſe of Things, and vehement neceſſary Deſires of living, a turning of them out of Being when he can continue them with a Word, looks like a ſevere Act. If indeed God had not created us, not being had been no Affliction: But to bring ſuch an excellent Creature ſo near to Happineſs, that he might tear away his longing Eyes from enjoying it: To bring him into Being, that he might have a ſorrowful *exit*: We muſt ſpeak indeed with Humility as becomes us: but the Thing would put a ſtrong Expoſtulation, and Plea, into the Creature's Mouth. I need not ſpeak the

Plea

Plea at large, for ſuch Deſtruction of virtuous Men is not the Mind of God, and they who know God rightly, would hardly ask for a Sign or Miracle to convince them that it is not.

But if the eternal Duration be granted, there is

Secondly, The Greatneſs of the Glory and Rewards ſeems hard to be thought true. For our Religion does ſpeak glorious, and happy things, both of the Place of Heaven, and the Inhabitants that dwell in it: And it lets us know moreover, that even thoſe great Deſcriptions, are but borrowed Expreſſions from ſuch things as we underſtand, but that the Happineſs it ſelf is ſomething that is greater, than we can yet conceive.

And for the furthering of us in our Belief of this, I will only oppoſe, this preſent World, and Work of God which we are ſure God hath made, and given us for a dwelling-place.

Let us caſt then our Thoughts, and Minds through the vaſt Stretch of Space in which it ſtands. Conſider how it is fill'd with Sun, and Moon, and thouſand Stars. Think of their Myſtick Dance, ſo juſt, ſo ſtrange. Their Motions ſwifter than Bullets fly, yet punctual to their Time and Place: Their Magnitdues above what Thought can reach, yet ſteady and even, in their violent Carreer: All things vaſt, every thing rapid, yet beautiful, and unconfuſed, and regular as an Army marches. Our Globe of Earth makes one amongſt them, and bears its Part: This pondrous Maſs, half Land, half Water, with ſo many Lakes, Deſerts, Foreſts, burning Hills, Iſles, and habitable Lands, with our ſtrange Race that dwells upon it; we either ſwim or hang, together with our Earth, amongſt thoſe Stars, like an enchanted thing: And tho' we ſee, and feel our Earth to be a dead lumpiſh

lumpiſh Heap of Matter, yet it keeps its Time and Place, as ſteadily as if it was all Thought, and Eye. And of thoſe who cannot believe there ſhall be a Heaven, I would ask, would they have believed there ſhould have been ſuch a World as this is, if it had been told them? If theſe unbelieving Men had been created before it, and it had been lay'd before them, by ſome Meſſenger from God, that God was about to build ſuch a glorious Piece of Work for their Habitation, would they not have believed it leſs, and thought it more unlikely, than the new Heavens and Earth which we expect now?

And yet this Fabrick of the World is really a thouſand times greater, and more wonderful in it ſelf, than it is in our Thoughts: For we only behold the Creation, as a Traveller ſhould admire ſome illuſtrious Palace, through a Proſpective, from ſome diſtant Hill: And though we are

indeed Dwellers in a little Angle of it, we do no more underſtand the Beauty, and Uſes, and Greatneſs, and Wiſdom of God's World, than ſuch a diſtant Obſerver could judge of the Contrivance, and Convenience of ſuch a Houſe that he views ſo far off. And if, inſtead of being ſuch remote Spectators, we could ſee it at a nearer View: If, inſtead of being chained to our little Spot, we could leave our Earth, and raiſe our ſelves till we were amongſt thoſe Celeſtial Bodies: And, with enlarged Minds, could comprehend that deep Contrivance by which our Earth and They, have made their myſterious Courſe, by a perpetual Motion: And as God hath not made an Herb upon our Earth but for ſome good End, could we ſee the true, and proper End for which God created thoſe, for he did not make ſuch mighty Works, only to afford that little Light that guides our Nights:

And

And could we ſee thoſe great Bodies, and their true Uſes, as a Stranger views ſome noble Houſe, from Room to Room, and Side to Side; there would be no more Spirit left in us. We ſhould believe any thing that the Maker of ſuch a World hath promiſed: And as for Seats of Bliſs for virtuous Souls, and glorious Manſions for thoſe whom this great Creator ſhould delight to honour, inſtead of objecting the Strangeneſs, and difficulty of the thing, we ſhould be taken up with humble Wonder, how great, and glorious thoſe Manſions ſhould be. This ſhall ſuffice for the *ſecond* Point.

Thirdly, The *Third* is the Puniſhments of the other World.

And under this Head I ſhall not offer at any Determination, how much of the Deſcriptions we have of them is literal, and how much metaphorical, and popular: Let there be as much Metaphor as there will, yet

ſince they will be what is ſuitable, and fit for falſe and impious Men: And ſince they be eternal, for ſo, no Doubt, the Souls of all Men are, both good and bad: And ſince, in the Caſe of Pain and Miſery, the Feeling does always greatly exceed the Imagination, I doubt not but the Concern and Apprehenſion we ſhould really have of them, ought, in Reaſon, to be ten times greater, than what the generality of Men have, when they hear the moſt tragical Repreſentations.

But to the Fears of this Sort, unbelieving Men oppoſe the great Goodneſs of God. They think the *Text* I am ſpeaking of is on their Side, and that they know not God who repreſent him ſo terrible.

And I confeſs the ſuperlative Deſcriptions of infinite Indulgence, and longing for our Happineſs, and a Severity in tormenting us, as infinitely inexorable, do ſeem to ſtand at a wide

Diſtance

Diſtance from one another: And I believe many Expreſſions of this Sort have ſomething *ad hominem*. But whatever Allowance may be made to ſuch ways of ſpeaking in other Places, in this Auditory, even upon this Point, we muſt endeavour to ſpeak with juſt Expreſſions.

I make not this *Preface* as if I had any thing to follow it, that ſhould leſſen the divine Goodneſs: That would be Blaſphemy in the higheſt. God's Goodneſs is perfect, and ſo tempered with Wiſdom and Juſtice as makes a fairer and more perfect Character of the Judge of all the Earth, than an infinite Indulgence would do. And as his Goodneſs in general is perfect, his *Philanthropy*, and Love of our Race is ſincere, and deſigns our Happineſs if we hinder it not our ſelves: He hath given us Inſtances of that in abundance, and eſpecially in his ſending to us our Saviour, and his Goſpel, for our Salvation.

Salvation. But then he hath let us know as effectually, that his Love of our Race is not ſo great, as his Love of true Excellency and Virtue, and hatred of baſe Qualities. He hath given us abundant Proof, that his Indulence of our Perſons is not ſo infinite, but he can very eaſily make us miſerable and ſhameful, if we make our ſelves deſerving to be ſo: And tho' great Pains, and Sufferings be included in ſuch a State; he hath given us very ſatisfactory Proof, that it is not contrary to his Goodneſs, but very well agreeable with his Nature, to ſuffer baſe, and wicked Creatures to endure them.

And that we might not flatter, and deceive our ſelves in a Matter, where all we have lies at Stake, if we look about into the Works of God, he hath written this Part of his Mind, in as clear Characters as he hath his Goodneſs,

And

And let the Judgment of God upon the fallen Angels be our firſt Example in this Caſe. Amongſt us, it is no Diſpute, but that there are *Myriads*, infinite Numbers of glorious Spirits baniſh'd by God, from the Regions of Bliſs. When by an unjuſt, and ungrateful Rebellion, they made themſelves unworthy of the Glory, and Happineſs he gave them, he would not diſhonour his Government by maintaining, or ſuffering them to be happy in their Diſobedience, but condemned them to ſuch Conditions as they deſerved. Now by his puniſhing them, let us weigh our Arguments againſt his puniſhing our Race. Let us imagine we ſee ſo many glorious Beings, falling under God's Juſtice, from the Bleſſedneſs of Heaven, to the Miſeries they endure. Let us ſet before our Minds, the Torments they have gone through, in ſo many long Ages, as have paſt ſince that righteous Sentence: And then let us

urge

urge our Arguments for the Impoſſibility of God's puniſhing Wickedneſs. But there is no diſputing againſt Matter of Fact, and whatever Arguments might be plauſibly urged before the Experiment, as perhaps they were ſuch as deceived the new created Angels, yet after the Experiment, they ought not to deceive Children: For it is a plain Argument, what hath been, may be. And what God hath done once, he may do again, if the Caſe be the ſame, becauſe he is the ſame, and being always infinitely good, he muſt be always infinitely, and equally an Enemy to unjuſt, and unreaſonable Creatures, and Actions.

But becauſe Men who are willing to deceive themſelves will urge all the Differences they can find out betwixt Angels and us, we will therefore conſider God's Providences, and righteous Judgments upon us Men.

The

The *Pſalmiſt*, meditating upon theſe Puniſhments, in the 46. *Pſ.* 8. *v.* calls upon Men to behold the Works of the Lord, what Deſolations he hath made in the Earth.

At firſt when he had created the World good, and every way fitted for a happy Life, he curſed it becauſe of Sin, and half ſpoiled ſuch a glorious Piece of Workmanſhip, becauſe Man did not deſerve a happier to live in. For let Men call theſe Pains and Sorrows, and Deaths that are upon us, natural Calamities, that is only cheating our ſelves with a Word, and with a very improper one for thoſe Evils that are lay'd upon us by a living and thinking, and governing God. If they had happened by a Train of unthinking Cauſes, and a fatal Courſe of dead Nature, natural Calamities had been their proper Name; but coming from a perfect Mind who does all things with Deſign, and Judgment, and Juſtice,

Juſtice, they are Puniſhments; and ſhow us very effectually, that it is not contrary to his Nature to puniſh Wickedneſs, and Diſobedience.

For the Wickedneſs again of Man, God brought a Flood of Waters upon the World, and excepting eight Perſons, drowned every Soul that breathed upon the Earth. Millions that knew not their right Hand from their left, were drowned in their Mothers Arms, and Fathers and Children were ſwept away together. Men would not believe that: And though God ſent a Preacher to give them warning while the Ark was preparing, yet ſtill it could not enter into their Minds, but that God would be more merciful. But they argued ſo vainly, till the Flood was upon them.

Now theſe Examples are as ſo many Monuments ſet up to teach us, that we ought not to argue, that God's Goodneſs will not ſuffer him to puniſh, becauſe

cauſe he hath ſhown us he will, and our Forefathers have found it.

To come ſtill nearer, even to our own Age and Sight, and there will be no uncertainty. If we take but the preſent Face of things, and place before our Thughts, the Sorrows, Pains, and Deaths, of our own, or of any Generation, we have Example ſufficient, as much as we need; for, abating for the different way, and the commonneſs which leſſens our Senſe of it, allowing for that, we have the Fall and the Flood both, acted over again, in every Generation.

For in what, I pray, does the Multitude of ſorrowful Deaths that deſtroys every Age, fall ſhort of a Deluge? They differ indeed in the way, and time of deſtroying, but there is no Difference in the Deſolation, this one thing excepted, that whereas the Deluge left eight Perſons, this takes the eight alſo, and leaves not ſo much as one.

And

And for the Pains, and Diſeaſes, and Sorrows, and Griefs, that always lye upon Mankind, and are haſting ſome towards their End, and actually killing others, what can be a more ſad Proſpect than this if we ſee it rightly? So many Afflictions and Croſſes, ſuch Numbers of deſolate Widows, and fatherleſs Children, ſuch great Poverty, and Want as many feel. The ſinking Hearts of Slaves, and Captives, and Oppreſſed, and weary Servants. The Terrors of thoſe Places where they hide themſelves in the Dens, and Caves of the Earth, for Fear of their Neighbours Swords. The languiſhing Decays, or the torturing Pains of Mens Bodies, while their Eyes fail to ſee their certain Deaths a coming: Or the ſtill deeper Griefs of wounded Spirits, and troubled Minds where the unſeen Arrows of God ſtick faſteſt and deepeſt of all others, and even drive on many to haſten their own Deaths, in Hopes, that way,

way, to lay down that Burden which is greater than they can bear. It is a Bleſſing to us that the Commonneſs of theſe things does, in ſome Meaſure, harden us from the true Thoughts that this Caſe ſeems to require, for otherwiſe the Multitude of Sorrows that are in the World, and their Nearneſs to our ſelves, would draw too dark a Cloud over our Lives. But as this mighty Army of afflicted, ſuffering, dying Men, are always under God's Eye, and Hand, let us place them, at this time, before our Minds: And if we add to the Thought, how many of theſe are righteous, pious Perſons, who have endeavoured in the Courſe of their Lives, both to bear, and to do the will of God, we ſhall hardly forbear applying our Saviour's Speech, *If theſe things be done in the green Tree, what ſhall be done in the dry?* If God lays ſuch Judgments upon mixt Multitudes, what Puniſhments will he make uſe of when

he ſhall have ſeparated the Goats from the Sheep, and ſet the Wicked by themſelves? If ſuch Afflictions, and Sorrows as theſe, are for Medicines, for Government, and good Uſes, under the time of Tryal, what greater Miſeries muſt there be in Store againſt that time, when the Judge of all the Earth ſhall diſtribute Juſtice amongſt all his Subjects? His Puniſhments indeed will not be greater than Mens evil Works deſerve, for he will do wrong to none; but what their Sins do deſerve, he hath given us ſufficient Aſſurance, that it is not againſt his Nature to inflict them.

And thus I have diſcourſed thoſe *three Points* I propoſed; I am ſenſible how far below the Dignity of ſo great a Subject; for which way can we raiſe our Thoughts to the Majeſty of God's Works. But ſince the Revelation, and Promiſe of theſe things is clear (as it is moſt certainly, unleſs our Race be ſo degenerate a Brood that we

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can be ſure of nothing that comes to us through one anothers Hands) I perſwade my ſelf that even this Diſcourſe, ſuch as it is, muſt make it very reaſonable for us to expect them.

For, to urge thoſe ſeveral Arguments now together in the Concluſion. We who are the preſent living Generation, we ſtand upon our preſent time, as upon a Mountain betwixt two Gulfs, betwixt two Eternities, one paſt and gone, the other as long in coming. God Almighty ſhall have his Being thorough both: And wherefore may not God ſhow forth his Power in as wondrous Works in one, as he hath done in the other? Let unbelieving Men ſit down, and think, and anſwer that, what Aſſurances they have that God will not be as marvellous in his Dealings with his Creatures in times to come, as he hath been in times paſt: And ſince in the paſt Eternity, there

hath been a Creation, a Fall, a Flood, the coming of the Son of God, and his Aſcenſion into Heaven: Why, in the Eternity to come, may there not be a Conflagration, a Reſurrection, a Day of Judgment, and a Heaven and Hell? They will ſay, I know, that the things are ſtrange, and great, and wonderful. But then I anſwer, we live in a World of Wonders. It is a Wonder that there ſhould be ſuch a World as this is, which God hath given us for a Dwelling-place. It is a Wonder that there ſhould be in it ſuch a Sort of Creatures as we are, and in ſuch a manner of Life as we live. And indeed, tho' I have hitherto only ſpoken of the paſt, and preſent Works of God as great to ſuch a Degree as to make it eaſy to believe that God may do others though greater, yet I am verily perſwaded, that if we could raiſe our Minds to a true View, and Thought of things, we ſhould confeſs,

that,

that, for real Wonder, and Strangeneſs, this preſent World exceeds, and goes beyond the other.

The Reaſon why I ſpeak thus is this: That Matters which are full of Glory, and Goodneſs, and Happineſs, and Juſtice, and Majeſty, ſuch as we expect in Heaven, they are ſuch as we naturally look for from a Being of infinite Wiſdom, Power and Goodneſs who can create perfect, and happy Creatures with as much eaſe as imperfect; and thoſe things, to conſidering Men, ſeem ſtrangeſt, where there are Mixtures of Evil, that ſeem to argue Weakneſs, and Diſappointment, and the Diſhonour of God, and ſeem as if not good, ſuch as this World abounds with: They are ſuch as puzzle wiſe Men moſt, why, and wherefore God ſhould ſuffer them, when he can prevent them with ſuch eaſe.

And, for Concluſion, let us try, in our Thoughts, to view, as in a Map,

or

or Landskip, all the glorious Works of God, from the firſt to the laſt, the riſing World, its time of Tryal, and then a glorious Scene of Saints, with God, in Joy, for ever; and of all theſe, the laſt, the Heaven is eaſieſt to our Thoughts.

The new made World, at firſt call'd out of Darkneſs, and with a Word commanded out of nothing, that is what no Heart could ever have thought. But when that was paſt and over, of our ſelves then we ſhould frame a Scene of happy things, Creatures praiſing, loving God, and bleſt, and happy in his Love, ſuch as we expect in Heaven: In our own Thoughts we ſhould run to that, and not eaſily be brought back to ſee a ſtranger Face of things before it. To ſee the Creatures God had made, blaſpheming, curſing him that brought them into Being: To ſee a Scene of Rapin, Blood, and Falſhood; Wickedneſs in Proſperity: Virtue under

under Foot: Rebellion againſt God, under his own Government, and yet in Triumph; and Duty to him and Obedience, before his Face, yet low, and trod on: And this, not for a ſhort Space as one would think, but long, and mournful Ages, till the Hearts of righteous Men do almoſt fail, down to our own unhappy Age, in which we ſee the graceleſs Actors: It is this, this is the wondrous Part of all God's Works, and the ſtrangeſt Scene, ſo ſtrange, and poſing, that nothing can unriddle it but a Heaven, and Hell to come.

And therefore, for Concluſion of all: It is ſo far from being unlikely that there ſhould be a Heaven and a Hell, that one can hardly forbear ſaying that there muſt be ſuch, if the Scene of the World be lay'd with Wiſdom, and Proportion; and the Concluſion of its Courſe be anſwerable, and of a Piece with its Beginning: But I will ſpeak

with

with Reverence, and with all the Humility that may be, we may ſafely ſay, that ſince God hath revealed it to us, that in the Order of his Government there is one great Revolution to come, which will bring in with it a Heaven and a Hell, we are ſure, *we know* they will certainly be; and thoſe who are afraid they ſhould not, and find it hard to truſt him, they do not know him, nor have any right or worthy Notions of him.

Now to this King immortal, from whom we expect theſe things, together with his Son and bleſſed Spirit, be aſcribed of us, and of all Creatures, in Heaven and Earth, all poſſible Praiſe, Honour, and Thankſgiving, now and evermore. Amen.

FINIS.

APPENDIX.

AS at this Diſtance of Time when moſt old Manuſcripts are periſhed and loſt, we are forced to content ourſelves with the Teſtimony of thoſe who had ſeen them in their Day, and as I before quoted many from Archbiſhop *Uſher* and Sir *James Ware*, I will add an Advertiſement which Sir *George Mackenſy* put before his *Defence of the Antiquity of the Royal Line of* Scotland. Saith he,

" Since the Writing of theſe Sheets " I have ſeen a very old Manuſcript " brought from *Columkill* written by " *Carbrelifachair*, who lived ſix Ge- " nerations before St. *Patrick*, and " and ſo about our Saviour's Time, " wherein is given a full Account of

" the *Iriſh* Kings: By which I con-
" clude, that ſince the *Iriſh* had Ma-
" nuſcripts then, certainly we muſt
" all be allowed to have had them,
" having greater Occaſion of learn-
" ing Sciences and writing Hiſto-
" ries, becauſe of our Commerce with
" the *Romans* and polite *Britons*. In
" this Book alſo there are many Ad-
" ditions by the Druids of theſe
" Times; from which I likewiſe may
" confirm, that the Prieſts in our
" old Monaſteries learn'd our anti-
" ent Hiſtory from the Druids, who
" preceded them.

" I have ſeen alſo an old Genea-
" logy of the Kings of the *Albani-*
" *an Scots*, agreeing with that men-
" tioned in our Hiſtory at the Co-
" ronation of King *Alexander* the
" IId. and which hath ſtill been pre-
" ſerved as ſacred there.

" I have ſeen alſo another old
" Manuſcript wherein the *Dalreu-*
dini

" *dini Albanacti* are conſidered as ſet-
" tled here ſix Generations before
" *Eirc*, whom *Uſher* calls the Father
" of our Kings. I find alſo in it, that
" *Angus Tuirteampher* reigned in *Ire-*
" *land* five Generations before our
" *Fergus* the Iſt, and that in his Time
" the *Iriſh* and *Albanians* divided and
" ſeparated from one another, which
" agrees with our Hiſtories, which
" ſay, that the *Scots* were in this
" Country long before King *Fergus*
" and his Race ſettled here. And
" theſe our *Iriſh* Manuſcripts agree in
" every Thing with the above cited
" Hiſtory of *Corbre*, and are in Effect
" Additions to his Book by our old
" *Sanachies*,

So far goes the Witneſs of Sir *George Mackenſy*, and if ſuch Teſtimonies joined to the Teſtimony of our own Hiſtorians be not allowed as ſufficient, we had better give up all old Hiſtory at once.

Plutarch's famous Teſtimony of the Antiquity of the *Iriſh* Hiſtorians, may be found in his Diſcourſe about the Face or Shadow in the Moon.

The following Quotation out of *Joſephus* ſhould have been in the ſecond Chapter, but as I had not then ſeen the Paſſage in the original in *Greek*, nor taken the very Words of the chief Point in *Greek*, I omitted it till I ſhould have that Satisfaction, and now give ſuch Extracts as to me ſeem ſufficient.

The Contents of the 6th Chapter of the 1ſt Book of *Joſephus*, are as follows,

Quo modo Noe *Poſteri per totum terrarum orbem ſedes ſibi occuparunt.*

C A P. VII.

Quod Gentes ſingulæ a ſuis Autoribus Nomina traxerint.

Erant autem Noe *filiorum Liberi in quorum honorem Gentibus Nomina imponebant, ut quiſq; terram aliquam occupaverat. Siquidem* Japheto, Noe *filio*,

filio, filij fuerunt ſeptem. Horum Sedes a Tauro *et* Amano *Montibus incipientes, perveniunt in* Aſia *ad Amnem* Tanaim; *In* Europa *uſq;* Gades, *in terris hactenus vacuis occupatæ: Quo factum eſt ut ipſorum Nomina gentibus imponerentur. Quos enim nunc* Græci Galatas *vocitant,* Gomerenſes *olim dictos* Gomer *condidit.* Μαγωγης δε τὺς ἀπ' αὐτου Μαγώγας ὀνομασθέντας ἵδρυσε, Σκύθας δὲ ὑπ' αὐτῶν προσαγορευομένους. In the *Latin* thus, Magoges Magogarum *a ſe Denominatorum fuit Autor, qui ab ipſis vocantur* Scythæ. *Ex alijs* Japheti *filijs* Javane *et* Mado *ab hoc* Madei *deſcendunt* Græcis Medi *Nominati. A* Javane *vero* Ionia, *totumq;* Grecorum *genus.* Meſchini *a* Meſcho.

From this and other Circumſtances that concur with their Names, we do think our learned Men have a rational Foundation for planting *Aſſyria* from *Aſhur*, *Egypt* from *Ham*, the *Canaanites* from *Cain*, the *Greeks* or *Ionians* from *Javan*, the *Scythi-*

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ans or *Mogogians* from *Magog* the Grandſon of *Gog*, the *Muſcovites* from *Meſhec*, and the *Gauls* from *Gomer*. But as at this Time being really ſtraitned in Time, I have only quoted the *Engliſh* part from my Memory, and refer my ſelf to the learned Biſhop *Cumberland* and Mr. *Payne*, and my own good old Uncle, whoſe Chronological Tables are in *Dublin*, and I my ſelf in a Country Pariſh. But this I will ſay of my ſelf, that when I did read the Fathers and Expoſitors upon the Texts of *Moſes*, I always thought they had as much Proof as was wanted, or could be expected in thoſe Caſes; and as all our own Hiſtorians make *Hibernia* to have been *Scotia*, and the *Scoti Scythæ*, what ſhould tempt them to chuſe that Original if they did not think it the true one, I confeſs I do not know, nor can gueſs at.

FINIS.